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THE WORLD'S

SPIRITUAL CONQUEST

—OR ITS—

CONVERSION TO CHRIST.

A SUBJECT, THE CONSIDERATION OF WHICH IS NOT ONLY TO ELEVATE THE STANDARD OF PIETY AND PROMOTE A SPECIAL AND PERMANENT SPIRITUAL INTEREST, BUT TO AROUSE ALL CHRISTIANS, WITHOUT EXCEPTION OR DISTINCTION, TO A SENSE OF DUTY, OBLIGATIONS, AND RESPONSIBILITY, AND INDUCE THEM, IF POSSIBLE, TO MAKE, NOT A DIVIDED, BUT A UNITED EFFORT TO OVERCOME THE POWERS OF DARKNESS, AND THUS AS SOON AS POSSIBLE TO SUBDUE THIS WORLD TO THE SAVIOR.

By R. B. GODFREY.

MINISTER OF THE GOSPEL,

FAIRPORT, KANSAS.

KANSAS CITY, MO.:
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1885.

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248
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CONTENTS.

PREFACE..... 5
INTRODUCTORY..... 7

PART I.

CHAPTER I.—Spiritual Possibilities Considered Negatively—Pointing out the Obstacles to the Evangelizing Work as they Relate to Professing Christians Themselves—A Want of Faith—A Want of Inclination—A Satanic Deception as to the Time of the Triumph—The Lowness and Indefiniteness of Christian Aim..... 8

CHAPTER II.—Obstacles to the Work Continued—Spiritual Ignorance—Unchristian Penuriousness—A Want of Stability—Dissension—Impiety—Sectarian Gangrene. 35

CHAPTER III.—Possibilities Continued—The Positive Evidence of its Possibility as Manifest from Parable, Prophecy, and many other Sources..... 62

PART II.

CHAPTER I.—The Source, the Reasons for, and an Exemplification of the Obligation..... 87

CHAPTER II.—Christian Obligation Continued—Its Nature and Fulfillment..... 110

CHAPTER III.—Christian Obligation Continued—What is Necessary, and Obstacles to its Fulfillment..... 130

703147

PART III.

SECTION I.—Its Object..... 151
SECTION II.—Its Imperative Necessity..... 170
SECTION III.—Its Utility..... 175

PART IV.

CHAPTER I.—A Proper Conviction on the Part of the Impenitent—The Operation of the Holy Spirit in Connection with the Word, to Deprive Satan of his Advantage—Consistent Christian Conduct—Purity and Uniformity of Conduct..... 179
Proposition I..... 190
Proposition II..... 199
CHAPTER II.—Indispensabilities Continued—Christian Unanimity..... 213
Proposition III..... 214
CHAPTER III.—Christian Unanimity Continued—Unchristian Dissension a Satanic Stratagem to Defeat Christ's Cause, and thus Ruin Souls—The Object of Christian Unanimity..... 236

PART V.

CHAPTER I.—The Import, Nature, Extent, Fearfulness, and Certainty of the Accountability and Responsibility..... 265
CHAPTER II.—An Exhibition of Professed Christian Character..... 284
CHAPTER III.—Who are the Most Accountable and Responsible for Spiritual Defeats..... 295

PREFACE.

In presenting this volume to the public, its Author would inform every one that book-writing was the last work in which he ever expected to engage. But the subject of the present treatise was so impressed upon his mind, and so kept there by the Holy Spirit, he found that the only way to relieve himself would be to arrange and write upon the same. In doing so, however, it was not at all his intention ever to publish this book himself. But in lecturing upon the subject, and reading over to Christian brethren and friends its contents, right away both the educated and the uneducated, and the members of the different denominations, began to urge its publication. This circumstance, in connection with the fact that the work in which he is engaged is a general one, and hence must be sustained within itself, is one of the principal reasons for its publication.

His only apology, therefore, for the publication of the present volume is a deep interest in and an intense desire for God's glory, and the best good of infinitely imperiled and perishing souls. And his prayer is that God, the Holy Spirit, will so incline hearts to obtain,

read, and reflect upon the contents of this book as not only that the gospel principles it advocates may be understood, adopted in faith, and embodied in practice, but that by means of such an understanding, adoption, and embodiment, Jesus Christ, our Lord and Savior, may "receive of the travail of his soul, and be satisfied" not only in the speedy and utter overthrow of the powers of darkness, but also in the ultimate, complete, and glorious triumphs of his kingdom throughout the world.

R. B. G.

KANSAS CITY, MO., NOVEMBER, 1885.

The World's Spiritual Conquest, or Its Conversion to Christ.

"He came to seek and to save that which was lost" is the *key-note* of the whole scheme of redemption. In harmony with the same is the following: "Go ye, therefore, into all the world and teach" or disciple "all nations and preach the gospel to every creature." (Mat. xxviii, 19; Mark xvi, 15.) The *theme* of this language is *the world's spiritual conquest*, or its conversion to Christ. A more extensive, complicated, important, profitable, and responsible work can neither be conceived nor undertaken. It consists, in brief, in the complete overthrow of the powers of darkness and their removal from among men, at least for one thousand years, and the conversion at some time of every one capable of repentance and faith—involving a great and mighty conflict, a grand battle, a glorious victory; implying spiritual *possibilities*, infinite *obligations*, the infinite *importance* of the work, what is *indispensable* to its accomplishment, and the awful *accountability* and *responsibility* in relation to it.

PART I.

Spiritual possibilities considered *negatively* and *positively*. 1st. Pointing out the *obstacles* to the work as they relate to professing Christians themselves. 2d. Bringing forward from both parable and prophecy, as well as other sources, the *positive evidence* not only of the possibility, but of the absolute certainty of the ultimate accomplishment of the work.

CHAPTER I.

SPIRITUAL POSSIBILITIES CONSIDERED NEGATIVELY.—POINTING OUT THE OBSTACLES TO THE EVANGELIZING WORK AS THEY RELATE TO PROFESSING CHRISTIANS THEMSELVES.—A WANT OF FAITH.—A WANT OF INCLINATION.—A SATANIC DECEPTION AS TO THE TIME OF THE TRIUMPH.—THE LOWNESS AND INDEFINITENESS OF CHRISTIAN AIM.

Now, no one of intelligence, who has given any proper attention to the evangelizing work, can either doubt or reasonably deny that there are very numerous and formidable obstacles to its accomplishment. But perhaps about all may call in question the correctness of the statement that the most and the greatest obstacles to the work relate to professing Christians themselves. How singular that this should be so! How very strange that the only means left in the world for its conversion to Christ should embrace the principal obstacles to the accomplishment of the work! But however strange—and in some respects improbable—yet, after obtaining a knowledge of a few facts and a

little reflection, doubtless nearly all—if not every one—will admit that such is actually the case. And here, omitting for the present those pertaining to the impenitent, we will now note in detail some of the obstacles to the evangelizing work as they relate to professing Christians themselves. Among which we will notice—

I. A want of *faith*. "He that comes to God must believe that he is, and the rewarder of those who diligently seek him." Said the Saviour: he "did not many mighty works there, because of their unbelief." Yes, doubtless "unbelief" is one of the principal reasons the "mighty work" of this world's conversion to Christ has not long since been accomplished. Especially at the present time there seems to be, in connection with the different denominations, quite a numerous class—among which are many not only occupying high positions, but accepted as authority in the realm of literature and theology—that doubt and deny the possibility of this world's conversion to Christ at any time. Not long since, such were the published sentiments of the president of one our oldest theological institutions. His chief argument, however, was taken not from portions of scripture relating to time and descriptive of gospel triumphs, but from a parable which, as interpreted by the Savior himself, relates to the end of the world and is descriptive of the general judgment. And such, too, is the baselessness, the irrelevancy, and the futility of all arguments against either the possibility or the positivity of the ultimate and complete triumphs of Christ's kingdom throughout the world. And here I ask that theological professor and president, and all others of his mind, whether, when the

Savior said, "Go ye into all the world and preach the gospel to every creature," his object in that command was not the conversion of souls? and ultimately, if not immediately, just as much the conversion of "*every* rational creature" as that of *any* "rational creature?" If so, what more right has said president, or any one else, to either doubt or deny the possibility or the positivity of the conversion, at *some* time, of *all* the impenitent, than he has of the conversion at *any* time of *any one* of them? When the Savior points out to his followers an object, and commands them to work for it, has any one any right or reason to doubt or deny either the possibility or the absolute certainty of success in that effort? Indeed, no one of good common-sense will claim any such right; much less would such doubts and denials be at all rational. And yet it seems that some, even considered oracles in theology, are so fooled by the Devil as to have the effrontery to at least assume the right not only to entertain such doubts themselves, but to express the same to others; so that not only they themselves, but others also, may doubt and deny the possibility, and even the probability, of success in the attainment of objects by efforts even required by the Savior. Here, doubtless, is one of the principal secrets of the great disparity between the righteous and the wicked, not only in the past, but especially of the present time. And why? where Christians are getting only the one to Christ, the Devil is securing the nine, nineteen, or ninety-nine to an endless perdition. And, doubtless, such, too, will continue to be the result so long as such doubts are entertained and expressed, for Christian interest, effort, and success are "according to their faith." Certainly, in proportion to doubts of

success in any undertaking is energy enervated, hopes blighted, and courage destroyed. And hence, had the Savior, when he said "Go disciple all nations," at the same time suggested, like said theological president, that there was no prospect of success in the effort, could anything have been more disheartening and disastrous to the result? I, for one, think not. And thus, too, with respect to every one of influence who entertains and expresses such satanic and nonsensical doubts. But the Savior has never in any way even thus hinted, much less said any such thing himself. Nor did he ever authorize said president, or any one else, to do so. On the contrary, he said, "All power is given unto me in heaven and in earth; go ye, therefore, into all the world and teach," or disciple, "all nations, and preach the gospel to every creature." "And, lo, I am with you alway, even unto the end of the world"; and "able to do exceeding abundantly above all ye ask or think." Certainly nothing could have been more assuring and encouraging to both anticipation and toil than such language. And hence, so far as the Scriptures are concerned, away with all such satanic nonsense as doubts and denials of either the possibility or the absolute certainty of this world's spiritual conquest or conversion to Christ at some future time.

And yet perhaps Satan may so magnify the obstacles to the work as to cause doubts and denials, if not from wrong scripture views, like those of said theological president, at least from the number, the magnitude, and insurmountability of those obstacles. But, I ask, do obstacles always prevent the accomplishment of a good work? If this were so, no good would ever have been secured in the world; for there

are very many obstacles to every good work. There are very many obstacles to the conversion of every sinner. But do obstacles always prevent the conversion of the impenitent? If this were so, no sinner would ever have been converted. But vast numbers have been converted, notwithstanding the almost innumerable and insurmountable obstacles to their conversion. True, with respect to the evangelizing work, Christians —like the children of Israel in the wilderness, with the mountains on either hand, the Red Sea before them, and the Egyptians in their rear—are surrounded with almost innumerable obstacles. Yet, stepping forward in the name of Israel's God, Is there not every reason to believe that every obstacle would be overcome and every enemy of the Cross subdued, and very soon every sinner in the wide world converted and brought into subjection to the will of God? Doubtless there is. And yet, perhaps, for want of proper spiritual instruction and experience, a large proportion of the present professed followers of Christ may wholly disbelieve in any such great and glorious result.

Indeed, *practical* if not theoretical Antinomianism and infidelity seem at the present time to be the besetting sins of the Church. Antinomianism says that Christian labor is of no consequence. Infidelity says that God's word is not true. And how frequently we meet with both among professing Christians; for in urging very many of them to do anything for Christ, very likely the first thing you hear will be: "It is of no use." That is, Christian labor is of no consequence; it avails nothing. Then ask: "Is Christian labor required? Is it important and necessary?" "Oh, yes," they will reply, "it is by means of Christian labor the light shines, the saving influence is exerted, and the

conquests of the Redeemer's kingdom carried forward." But yet "It is of no use." And thus, perhaps, in the same breath, they may affirm and deny the same thing. And if this was all, if the conduct would correspond with the affirmation instead of the negation, and the work was thus accomplished, it would make no difference. But you will find that the conduct will generally, if not always, correspond with the negation rather than the affirmation, thus leaving the work undone and making a bad matter very much worse. Then ask: "Does God's word mean anything? Is it true?" And with great astonishment they may stare at you and reply: "Certainly, God's word means something, and is true." Certainly "go" means action, and "do" means work. Also it is true that Christian labor will avail something; since they do not fight as one beating the air. Hence it is not vain to serve God, for "they that wait on the Lord shall renew their strength; they shall mount up with wings as eagles; they shall walk and not faint, and run and not be weary"; inasmuch as their "labor in the Lord is not in vain." "But then—" Then what? "Why, it is of no use for either me or such or such an one to do anything; to speak, pray, or anything else." Why not? "Because we can not do it as well as others." But does God require you to do as well as others? "Oh, no; he says to me, and to every one, go and do; and I suppose he means to go and do as well as we can, and he will bless." "But yet it is of no use for either me or such or such an one to do anything." But you do not intend to give to God the lie? "Oh, no, no; certainly not!"

But have you not said that it is *vain* for you and some others to serve God? "Well, really, we did not

intend to." Then you do many things you do not intend to? "Well, not exactly that." Then what do you mean? "Really, that is pertinent." But can one do any more than his own work? "Oh, no." Then can any one do your work and the work of those you refer to? "Oh, no." Can all the work be done unless all its parts are done? "Oh, no." Then, how can all the work, and your work, and the work of those you refer to be done, unless you and those persons do the work? "Well, that is a puzzler." Then ask what sort of persons they are—whether Antinomians or infidels, or both—and if you can tell, you can do better than I can.

Certainly they are a very peculiar class, and in a very strange and peculiar condition. But what shall we do with them? Throw them overboard and conclude they are all Simon Maguses, having neither part nor lot in the matter; or, that they are in the Devil's net, and so blinded and bewildered and deceived with respect to what they do believe or disbelieve as to hardly know what they are or what they are doing?

Doubtless many consider themselves good missionary Christians who, in fact, are very much more Antinomian than missionary. Doubtless others consider themselves sound in the faith who, in fact, exhibit in both theory and practice very much more infidelity than real belief.

Now, this *semi-antinomianism* and *infidelity* together constitute one of the greatest obstacles to this world's spiritual conquest. For—

1st. Nothing can be accomplished without *work*. And here I ask, can anything be obtained without labor? Can the farmer, or the merchant, or the mechanic, or any one else obtain anything without work?

Labor is indispensable to the accomplishment of everything spiritual as well as temporal. Work, therefore, and the most extensive, energetic, and persevering that can be conceived, is necessary to this world's conversion to Christ. But more of this in another place.

2d. So far as it is doubted that work is necessary or of any consequence, nothing is apt to be done at all. This, doubtless, is why so many professing Christians can not be induced to do anything. Though they profess to believe in works as well as faith, and do actually belong to what is called a missionary denomination, yet, doubting both the necessity and utility of Christian labor, they do nothing, and nothing is accomplished. Hence, urge them to drill to prepare themselves for the war, or to actually engage in the battle, and very likely they will at once give to God the lie, saying "It is of no use"—that is, labors in the Lord are in vain; they that wait on the Lord shall not renew their strength, etc. This, doubtless, is why so little has been accomplished in the past, and is now being done, and about the only reason the world long before this has not been subdued to the Savior.

3d. So far as one doubts that he can succeed in what he undertakes, he is more liable to fail than to succeed; because the doubt will tend to enervate the whole action, preventing a proper determination, energy, and perseverance. Now this half believing, and thus trying to serve God at the halves, is doubtless why what has been undertaken has been only half done, leaving Satan in possession of the field, where, had there been a proper faith, he would have been overcome and a glorious victory obtained for Christ.

4th. Should there be no lack as to interest and effort, without a proper faith there could be no success, for "without faith it is impossible to please God"; and unless God is pleased his aid can not be obtained, and without his aid there must be an utter failure.

But though a want of faith is one of the greatest obstacles to this world's spiritual subjugation, yet it is not insurmountable, for every one is capable of believing and can be convinced. Besides, there is abundant evidence not only that the work will actually be accomplished at some future time, but that it could be done even during the present generation of Christians.

II. Again, another great obstacle to the work is a satanic deception as to the *time* of the triumph. It is similar to that practiced upon the impenitent with respect to conversion, which is never "*now*," but always at some "more convenient season"; the thought constantly occurring, if not expressed, "To-morrow shall be as this day, and much more abundantly." And thus with respect to the world's conversion to Christ. Even those who believe in the accomplishment of the work seem to suppose that it is never "*now*." Not during their time, not during their generation; but always at some *indefinite* future. And the young being thus instructed when they come upon the stage of action, they also take up the refrain, "Not during our time—not during our generation." And thus one generation after another has passed, and is passing, and doubtless, too, will continue to pass, until Christian instruction, faith, practice, and expectation are radically changed with respect to the accomplishment of the work.

And here I ask, does not the scripture language, "Turn ye, turn ye," "to-day, if ye will hear his

voice"; "now is the accepted time, now is the day of salvation,"—equally apply to *every* sinner as to *any* sinner? If so, would not God have all the impenitent, everywhere, and at once, attend to their soul's salvation, and also with the firm belief that the effort would be successful if put forth? If so, would he not have those whose duty it is to seek the salvation of souls equally undertake, and also expect, the conversion of *every* sinner as that of *any* sinner? Doubtless he would. And hence, since the two cases are exactly parallel, doubting and denying the one would be doubting and denying the other, and both doubted and denied, would be virtually believing and contending that God's word is nonsense and of no consequence. Certainly no one but the Devil's dupe would hold to and teach such satanic nonsense and delusions. May the time not be distant when especially every Christian, as well as every sinner, shall be delivered from such a satanic deception, and no longer doubt the *possibility* of this world's conversion to Christ, even during the present generation of Christians.

III. Another great obstacle to the work is a *want of inclination*. All the impulses and propulses of human nature are naturally opposed to it. As the sparks fly upward, so all human inclinations are prone to earth and its pleasures, rather than to heaven and its enjoyments. Of this every Christian is conscious, not only from *experience*, but from *observation*. What Christian is there who will not admit that his inclinations are altogether too earthly? Every truly converted person naturally mourns over the tendencies and earthliness of his nature. Such now is the Christian's own *experience* as to his own disinclina-

tion to the spiritual warfare. The same is equally evident from *observation;* for where the interest is, there is the action; and where the action is, there is the interest; and where both interest and action are, there is the inclination. Now, deciding by this rule, and judging from appearances, can any doubt the terrible disinclination to spiritual things? Observe professing Christians from the beginning to the close of the year; what will be the interests and efforts of very many of them? Scarcely anything will be seen or heard except the world. The world will be first and last, and nearly all the time, with a large proportion of those pretending to be Christians.

But though such is the terrible disinclination to the spiritual warfare, and such its alarming and criminal indulgence on the part of even Christians, yet the obstacle is not insurmountable, for the inclination can be resisted and reversed, and thus the obstacle overcome.

IV. Another great obstacle to the work is the *lowness and indefiniteness of Christian aim.* To succeed in anything, the aim must be definite—especially to succeed in anything great and good; not only must the aim be definite, but it must be high. Let any one undertake anything with nothing in special in view—will he succeed? He will be as liable to do one thing as another, or nothing at all. This is especially true with respect to thought. So far as thought is indefinite, it is confused and misunderstood. So, too, with respect to the expression of thought. So far as thought is indefinitely expressed, it is still confused and misunderstood. So, too, with respect to the signification of language. So far as words are indefinite in signification, thus far they are unintelligi-

ble, deceptive, and worse than useless. The use of fire-arms, however, furnishes one of the best illustrations of the importance and necessity of a definite aim. Any one desiring to hit anything by means of shooting must aim directly at it, or he is as liable to hit one thing as another, or nothing at all. So with respect to the accomplishment of every thing, spiritual as well as temporal. There can not possibly be any proper success without a definite aim.

But to a definite aim is indispensable: 1. A definite object to aim at. 2. A definite plan or arrangement to hit or secure said object. 3. A definite interest in what is undertaken. 4. A definite effort to obtain the object proposed. For without each and all of these, and especially the last, the whole is still indefinite, and nothing at all accomplished. Now, if these elements are not necessary to a definite aim, and a definite aim is not necessary to success, then nothing is necessary to the accomplishment of anything. Applying, therefore, these principles to what is at present going on in the world, how does the matter stand?

1st. With respect to the *powers of darkness*, it is thus: There is no indefiniteness at all in satanic attempts to dishonor God and ruin souls. Satan's aim, in what he undertakes is perfectly definite, since it embraces all the necessary elements—both object, plan, interest, and efforts. None can doubt this after a moment's reflection upon the various satanic operations.

Take, for instance, the *liquor traffic*, one of the Devil's most prolific trades. 1. There are his distilleries or swill-houses, where the blessings of God are converted into awful curses. 2. There are his grog-shops of whatever grade or name, or hog and slaughter pens, where souls are butchered as well as bodies. 3. There

are those engaged in the liquor traffic, by distilling, wholesaling, retailing, drinking, and raising grain for the distillery; or the Devil's butchers, the worst murderers—excepting, perhaps, the intention—on top of the earth, because engaged in destroying the soul for time and eternity, as well as the property, the reputation, the health, the happiness, and the natural life of the poor inebriate, and that of his family. 4. And, finally, there is the liquor bugle, calling, "Pig, pig;" and here they come from all parts and grades and employments, and even frequently from among professing Christians—what a shame! Some, sneaking like whipped dogs, skulk into some cellar or behind some screen and there take their portion; while others in open daylight take their portion and brag, and swear, and slaver, and stagger, and dreul, and wallow in the mire with the swine; which with respect to temperance, are the drunkard's superiors. Is there not definiteness and success in this branch of the Devil's operations? If any doubt it, let them look around them, and ask the past and present history of the liquor traffic. And here we may exclaim, all honor to temperance hotels and hotel-keepers, and temperance lecturers, and especially to those noble women who have dared to attack the demon in his den! May God bless and prosper and succeed them in their every effort to oppose, to overcome, and forever to banish from the world the vile monsters—liquor traffic and intemperance.

And here, as a further illustration of this point, could be mentioned *other satanic operations*, such, for example, as the houses of ill fame—the different kinds and places of *sinful* amusement; and especially the propagation of false doctrines or erroneous sentiments

in the name or under the cloak of Christianity. But enough; from what has now been said, and especially from what is known of the Devil and his operations, none can doubt the *definiteness* of his aim in all he undertakes for dishonor, death, and eternal ruin.

2d. Again: With respect to *worldly things*, it is thus. Is there apt, even on the part of professing Christians, to be any indefiniteness in their aim for the things of this world? Do they not generally, if not always, have a definite *object* in view, and a definite *plan* formed to secure said object, and a definite *interest* in the same? And is the definite and special *effort* apt to be lacking? And if one plan will not do, is there any *hesitancy* in devising and adopting another, and another if necessary, until the object is secured? This is especially true on the part of the impenitent, on account of which the Savior said: "The children of this world are, in their generation, *wiser* than the children of light." (Luke xvi, 8.) A terrible indictment! But so it is.

Now, how is it with respect to *professing Christians*, or "the children of light"? Is there apt to be much definiteness in their aim for the cause of Christ, God's glory, and the salvation of souls? How is it with respect to *object?* Are they apt to have a definite object in view in what they undertake spiritually? None can doubt that this is so respecting worldly things. Every one engaged in secular business has a definite object in view, and, if desired, can define or tell what it is Suppose, however, professing Christians be interrogated upon this point, what do you think they would say? Would not the *most* of them be in doubt what to answer at all? And the *rest* naturally reply that they are "knocking along," as

the saying is—that is, striking here and there with nothing in special in view—trying to know and to do a little in various ways, hoping and supposing that all will be right in the end—that is, that the mark will be hit, whether it is seen and aimed at or not.

Indeed, in the aims and efforts of many professing Christians there seems to be a terrible *vagueness* and *looseness*. They are apt to have no definite object in view in what is undertaken for their own church, their own person, their own family, and friends, and neighbors, and neighborhood, much less for other neighborhoods and the world at large.

Now, how many professing Christians do you think have in view this world's spiritual conquest as the *grand ultimatum*, or mark at which they are aiming in all their spiritual aspirations? Doubtless many can say that such an ultimatum has not ever been urged upon their attention, much less have such a definite object in view; much less a definite plan formed to secure said object; much less a definite interest in the same; much less putting forth a definite effort to obtain such a result; much less devising and adopting new plans to this end, and thus endeavoring, in every way possible, to conquer this world spiritually.

Now, this awful vagueness and looseness concerning spiritual things is heart-sickening. But very few seem to have any definite aim in regard to the matter; all things left at loose ends spiritually, if not temporally, and at the same time an idea that it is just as well, and that all will be right in the end notwithstanding—a suggestion of the Devil, and a more false and inconsistent notion there could not possibly be.

How very deeply and painfully will a true child of grace, when viewing Zion's desolations and Christian operations, be impressed with these thoughts, and especially in beholding their apathy and listening to their replies when preached to or questioned concerning such things.

Perhaps in a community there may be living a number of professing Christians, as well as many of the impenitent, having their ceiled houses and every convenience and comfort for the body and this life, but where there is no meeting-house or special arrangement for God's worship and the salvation of souls; or, if a meeting-house, perhaps in a dilapidated condition—half finished, half lighted, half seated, half cleaned, half warmed, destitute of convenience and comfort, and more repulsive than attractive; and, as is frequently the case South and West, if not so frequently North and East, the doors and windows left wide open, letting swine and other animals have as free access as the people; and if a stove at all, the pipe thrust out through the side of the building, instead of through the roof, where, when the wind is in that direction, the smoke is driven back into the room, filling the house, confusing the speaker, bewildering the hearer—causing one to cough, another to cry, and thus rendering useless the attempt to preach the gospel or to serve God. Now, if others have not, your author has frequently met with meeting-houses in that condition, and been nearly choked down and smoked out before services closed.

Taking, therefore, that example as a general illustration of Zion's desolations and Christian operations, we have a picture more or less visible, in one form or another, in every part of Christendom.

Then ask professing Christians why this is so. Perhaps one response may be, "We don't feel like it." Another response may be, "What is everybody's business is nobody's business"; that is, what is the duty of all is attended to by none, each waiting for the other and nothing done by either, except the cause of Christ neglected and the Devil served.

Now, I ask, am I not here stating *facts* which do actually exist in the Church and among professing Christians? If so, what do they argue? That Christian aim is high and definite, having for its object this world's spiritual conquest, or "the mark for the prize of the high calling of God in Christ Jesus"? The opposite—that with respect to spiritual things, Christian aim is low and groveling, having for its object the mark for the prize of the low calling of the Devil in worldliness; tending downward, instead of upward; tending to God's dishonor and the soul's ruin, rather than to God's glory and the soul's salvation.

Where the planning, interest, and efforts are, there is the object; and where the object is, there is the aim. Now, deciding by this rule and judging from appearances, where shall we locate a large proportion of professing Christians? On the side of Christ and his cause? Or on the side of the world and the Devil's cause? If anything is neglected, what is it—the cause of Christ or the world? If anything is lacking, what is it—diligence in business, or fervency of spirit? What duties are generally, if not always, the most promptly, energetically, and faithfully discharged? Now, to see how the matter stands—saying nothing of the impenitent—let us *contrast the relative position* of both temporal and spiritual things as exhibited from their

treatment and support by even professing Christians themselves.

Take, for instance, those things relating exclusively to the *body* and *this life*, such, for example, as agricultural, mechanical, and commercial pursuits, especially civil or political and educational interests, as well as the practice of medicine and the law. Now, as viewed in these different departments, what difference between professing Christians and non-professors with respect to *interest* and *efforts?* Of the two, do not professing Christians sometimes possess and manifest a little more interest in such things than do the impenitent? Are they not generally, if not always, the most prompt, energetic, and faithful in the discharge of secular duties. I think, after a little close and careful observation, any one will admit that professing Christians in general appear rather more worldly than worldlings themselves.

But how is it in *spiritual things?* Certainly, says one, professing Christians possess and manifest more interest in such things than do the impenitent. This may be so. But do they generally possess and manifest as much interest in spiritual things as they do in temporal or secular matters?

1. If there is any *hesitancy* on their part, what does it relate to—to money-making or to the cause of Christ? If any urging is needed to get them to discharge duty, what does it relate to—to bodily matters or to soul interests? Do ministers find any occasion to urge professing Christians to be more worldly and less spiritually minded, interested, and active? Rather is it not the reverse of this? Is not a large proportion of the time and strength of every faithful minister used up in trying to get professing Christians to

be less worldly and more spiritually minded? And then is there not apt to be a failure in nine cases out of ten? Certainly, if any hesitancy is manifested, or urging needed, all know that it does not relate to money-making. Even professing Christians are sufficiently prompt concerning such things without any urging thereto. However paradoxical, unaccountable, and strange, the hesitancy manifested and the urging needed, even on the part of professing Christians, relate to the cause of Christ, or to soul interests, the very least of which in value and duration far surpasses any number of such worlds as this.

2. Is it not the same with respect to *life* and *activity?* Where do we find the hum and buzz, the early rising, the late retiring, the quick step, the rapid walk, and flippant talk? Are they in spiritual things? If there is any lagging and dragging, accompanied by slow movement and speech, what do they relate to—to bodily matters or to soul interests? All who have observed the conduct of professing Christians in their discharge of secular and spiritual duties have long since decided that their deadness and dullness, or sluggishness and inactivity, relate to the cause of Christ rather than to the body and this life.

3. Is it not the same in regard to *energy?* Energy includes determination and perseverance in the midst of trial, opposition, and disappointment. Now, trials, oppositions, and disappointments are as common to secular things as to spiritual interests. But in what do we find the most energy on the part of professing Christians? When the farmer, for instance, who is a professing Christian and church-member, fails to secure the harvest he desired, is he apt to conclude that it is of no use to continue farming longer, and at once

dispose of his land and go into some other business, or give up in despair? Do we not find that professing Christians are as energetic, if not a little more so, than are the impenitent? Are they apt in money-making to consult wind and tide, and to urge all sorts of excuses against it—yielding to cold and heat, to burning suns, to chilling frosts, rains, snows, and blows? Every one who has observed Christian conduct knows that in secular matters it is the reverse of this, but that in spiritual things such is very apt to be the case. When it comes to Christianity, almost "all, with one consent, begin to make excuse." They have the headache, or backache, or some other ache or pain; in fact, they seem to be all out of joint, soul and body both. Also, wind and tide must be thrown in, the thermometer must be consulted; and if it is a little too warm for comfort, why there is danger of sun-stroke, and it will not do to attend to the cause of Christ; or, if it is a little colder than is agreeable, especially damp and rainy, why there is danger of disease and death, and Christianity is out of the question. Yet at the same time, when it comes to secular matters, these same delicate and diseased Christians will at once right up, every joint in its socket, every muscle in its place, all ready for pleasure or work; not even considering the weather too inclement, too cold nor too hot, too wet nor too dry to go shopping or visiting, or to attend to any other worldly emoplyment or secular amusement. What an awful inconsistency! But thus it is very frequently, and on the part of very many calling themselves Christians.

How frequently too, professing Christians *compare themselves among themselves*—which the apostle says "is *not wise*"—and when one or a number fail to do

what is for the best, the rest follow their example; and thus one after another "going with the multitude to do evil," until all perhaps, like ignoble deserters turn their backs on Christ, sacrificing spiritual soul and eternal interests; subjecting themselves to severe scourgings and afflictions, allowing the Devil to triumph and God to be dishonored, and others to be eternally ruined, who, by more energy would have been saved; and, finally, every such spiritual sacrifice, affliction, dishonor, and death wholly prevented by more determination and perseverance.

How many churches, prayer and conference meetings, Sabbath-schools, and other religious enterprises have been commenced, and thus abandoned, and even, too, by the very persons who had undertaken them; not, however, from any necessity in the case, but just because others lacked the interest, the activity, and the constancy which was thought should be possessed and manifested, when, at the same time these same persons have not allowed any such thing to interfere in the least with their secular interests and success. Oh, what a shame and disgrace to the Church and to professing Christians that such statements can be true!

Especially, too, if the *feelings* are not just what they should be, whatever spiritual interest may be sacrificed by so doing, Christian duty is very apt to be neglected; and on the part of those who thus consult and yield to their feelings, rather than to principle, Christian duty is more frequently neglected than discharged; for it is seldom, if ever, that the emotional nature is entirely in unison with Christian duty. And this, too, is equally true respecting worldly things. It is seldom, if ever, that the emotional nature is entirely in accord with any kind of work, secular or

religious; if it was thus, work would be no cross nor curse. But however crossing to the feelings to discharge secular duties, it is seldom, if ever, that on that account they are left undone, when perhaps on that account every Christian duty may be neglected and left undischarged.

What a vast amount of good very many have sacrificed upon their *emotional nature*; when, at the same time, they have not allowed that nature to interfere in the least with their secular interests and success. Oh, for shame! for shame! on—what shall we call them? such spiritual idiots and drones in Christ's cause, sacrificing upon their emotional nature, which is like the changing and whistling wind, the substance for the shadow, eternity for time, the soul for the body, heaven, holiness, happiness, and an endless life for hell, destruction, and endless death and wretchedness. What folly! what folly! what folly! that any pretending to be even rational should do so, much more those professing to be Christians!

4. Is it not the same with respect to *faithfulness?* Faithfulness includes constancy and completion. Now, are not professing Christians as *constant* in their attendance upon what they have undertaken for themselves, and other trusts committed to their hands, as are the impenitent? Are they not every day alike, both early and late, about as regular as a good clock in their attendance upon secular interests, and even frequently carrying such things to an extreme; going beyond strength and health to discharge secular duties, and thus sometimes bringing on disease and destroying life itself to attend to the world? Are they apt one day to discharge secular duties and to fulfill temporal obligations, and the next to fail in

both; injuring themselves, ruining others, and thus preventing all confidence in and dependence upon them? Not so naturally, but so spiritually. Are not many church-members more apt to neglect than to discharge Christian duty? May they not one day be very wide-awake, careful, prayerful, earnest, and active, and the next very careless, prayerless, indifferent, and inactive, and thus frequently do much more harm than good? All know that this is so.

Again, are not professing Christians as apt to *finish* what they undertake temporally as are the impenitent? Are we more apt among professing Christians than the impenitent, to meet with half finished fabrics, and buildings and garments and watches, and other such things, which have been commenced and abandoned before completion? I think all will admit that professing Christians are as apt, if not a little more so, to fully discharge secular duties than are the impenitent.

But is this so spiritually? Are not many church-members apt to leave a part of the duty undone, when they undertake at all to discharge Christian duty? Thus all the time, both public and private, both personal and family, both week-day and Sabbath duties are only partially discharged, when at the same time and by the same persons every secular duty and interest is fully attended to. For shame! for shame! on such stupidity and folly!

5. Is it not the same with respect to *support?* Are professing Christians apt to expend as profusely and freely upon the soul and another life as they are upon the body and this life? Perhaps five cents for soul interests, and fifty dollars or five hundred for fleshly gratification; five dollars for the cause of Christ, and

five hundred, or five thousand, or five millions for food and raiment and other such things, saying nothing of the vanity gew-gaws, such as gold rings, bracelets, and breastpins; especially of tobacco and snuff and the different intoxicating drinks used as a beverage.

Money enough for agricultural, mechanical, and commercial pursuits—especially for medicine, the law, and politics; a little less for educational purposes, because education is the handmaid of Christianity; scarcely any at all for the cause of Christ, because that relates exclusively to soul interests, and is of infinite importance.

All know that the regrets and grumbling about cost and carriage, high prices and the frequent money calls, relate generally, if not always, to the cause of Christ or to soul interests, rather than to the body and this life.

We seldom, if ever, hear professing Christians complaining of what it costs to carry on their farming operations or mechanical pursuits or commercial enterprises; much less of medical charges, lawyers' fees, and political expenses; much less of the cost of living and for amusement and the gratification of their curiosity, and frequently false fancy, and sometimes perverted appetites. How very profusely and freely both men and women will, without a whimper, expend upon all such things, and even frequently large sums upon what is worse than useless—as is always the case with respect to all needless and unwholesome stimulants and bodily adornments and sinful amusements; but if anything happens to be needed and desired, and especially requested for educational or spiritual purposes, what a change; how the eye will flash and the teeth grate and snap, and what a grumbling and snarl-

ing about so many money calls, and so much needed for this thing and that thing, etc.

What professions and employments are the best sustained? Behold the poverty among teachers and preachers, and then decide. Farmers, and sailors, and merchants, and mechanics, and lawyers, and doctors, and politicians, and even tobacco and liquor dealers can all be sustained; but teachers and preachers must go a-begging, or abandon the work in which they are engaged, and upon which is depending everything really valuable and important in both time and eternity.

As an illustration of this point, now listen to the sermon of a clown, preached in Virginia at a circus, and reported in one of our religious newspapers:

"It was in the evening, when the performance was about to close; the clown stepped forward, and in a solemn tone addressed the vast assemblage present, among which were hundreds of professing Christians of the different denominations—Methodists, Baptists, Presbyterians, and Episcopalians—as follows: 'My friends, we have taken in about six hundred dollars here to-day; more money, I venture to say, than any minister of the gospel in this county will receive for a whole year's service. A large proportion of this money' (mark!) 'was given by church-members; a large proportion of this audience is made up of members of the Church; and yet, when your preacher asks you for money to aid in supporting the gospel, you say you are too poor to give anything. Yet you come here and pay dollars to hear me talk nonsense. I am a fool because I am paid for it; I make my living by it. You profess to be wise, and yet you support me in my folly. But perhaps you say you did not come

to see the circus, but the animals. Ah, now, this is all an excuse. If you came simply to see the animals, why did you not look at them and leave? why did you stay to hear my nonsense? Now, is not this a pretty place for Christians to be in? Do you not feel ashamed of yourselves? You ought to blush in such a place as this.' Soon afterwards an earnest discourse was preached in the neighborhood; a stirring appeal was made in behalf of missions, and the collection amounted to four dollars and thirty-eight cents. Only think! six hundred dollars for the circus, and four dollars for the conversion of the world!"

Yes, only think! and of the woman, too, who, with thirty-one hundred dollars' worth of clothing and jewelry on her person, in listening to a missionary discourse, was moved to tears by the pathetic appeal in behalf of the heathen; but who, when the collection was taken up, out of her princely wealth, placed upon the plate the enormous sum of twenty-five cents. Yes, only think! six hundred dollars in one day for a circus, and thirty-one hundred dollars on the body of one woman for a show, and only about four dollars and twenty-five cents for the conversion and salvation of a lost and perishing world. Yes, only think! and of the hundreds, the thousands, the millions, and even the billions of dollars expended every year by even professing Christians on circuses, theaters, and other places of sinful amusement, to gratify a distorted and heathenish curiosity and to adorn the body and make a show in the world; while billions of souls go down to an endless perdition, to writhe eternally, for want of the means of grace from the hands of the same individuals. Yes, only think! and as you think, inquire how long God shall be enraged, the Holy

Spirit grieved, Christ dishonored, reason shamed, humanity debased and destroyed, heaven depopulated, hell glutted, and the Devil triumph over the whole, on account of such idiotic and monstrous conduct on the part of so many *pretending* to be Christians.

Dear friends, what will this gospel-enlightened land, as well as other parts of the world, soon come to unless there is everywhere a mighty reformation in the respects which have now been mentioned? Indeed, a large proportion of the professing Christians of the present day seem to put the body and this life first, educational interests second, and Christianity nowhere—except underfoot. To such the world is first and last, and nearly or quite all the time. There are their promptness, and energy, and life, and activity, and faithfulness, and support. And hence, the world is their object, and there are their aim, interests, and efforts. And this, too, is one of the greatest obstacles to the world's conversion to Christ, for so long as such is the fact Christianity can not be exhibited in a proper light; and until it is thus exhibited, the impenitent can not be convinced of its importance and necessity; and until they are thus convinced, they can not be induced to embrace Christianity; and until they do this, this world can not be subdued spiritually.

But though a want of faith, a want of inclination, and the satanic deception as to the time of the triumph, as well as the lowness and indefiniteness of Christian aim, are some of the principal obstacles to this world's conversion to Christ, yet from this it does not follow that the accomplishment of the work is impossible. For they *ought* to be overcome, they *can* be overcome, they *must* be overcome; and if any-

thing be certain, doubtless the time is not very distant when they *will* be overcome, and thus the kingdoms of this world be actually "the kingdoms of our Lord and his Christ."

In my next this part of the subject will be continued, especially describing one of the most subtle, malignant, and fatal spiritual diseases that can be conceived, and with which nearly or quite every professing Christian either has been or is now infected, and at the same time, perhaps, without his knowledge.

CHAPTER II.

OBSTACLES TO THE WORK CONTINUED—SPIRITUAL IGNORANCE—UNCHRISTIAN PENURIOUSNESS—A WANT OF STABILITY—DISSENSION—IMPIETY—SECTARIAN GANGRENE.

In the preceding chapter, having noted a want of faith, a want of inclination, a satanic deception as to the time of the triumph, and the lowness and indefiniteness of Christian aim, as some of the principal obstacles to the evangelizing work, attention is again invited—

V. To the want of *spiritual knowledge* as another great obstacle to the accomplishment of the work. Though there is a vast amount of spiritual information in the world, yet very many seem very destitute of it. Some seem to be in almost total spiritual ignorance, while others, like Antinomians and other errorists, having been wrongly instructed, are in a worse condition than if they had obtained no knowledge at all. For

those who have obtained scarcely any spiritual information have done nothing, nor are they doing anything of very much consequence either for or against the work, while others, who have been wrongly instructed, are an actual hinderance to it. Indeed, spiritual ignorance, arising from either a lack of teaching or wrong instruction, is another principal obstacle to this world's conversion to Christ.

VI. Another great obstacle to the work is a want of *benevolence*, or unchristian penuriousness. Unholy selfishness, the quintessence of sinfulness, is, doubtless, the *mother* of all evil. It even caused Satan to become what he is; for, coveting what belonged to God, he tried to obtain it, in consequence of which he fell from his high, holy, and happy condition, and became an inhabitant of darkness and eternal despair. And thus to unholy selfishness may be traced all the evils common to sinful beings. It not only causes good to be withheld from others, but induces to what tends to their worst injury. All the different forms of dishonesty and crime, as well as envy, jealousy, strife, and vain glory—especially unchristian penuriousness—have their origin in unholy selfishness. But, omitting here the other almost innumerable evils of unholy selfishness, let us now inquire how unchristian penuriousness is another principal obstacle to this world's conversion to Christ?

Unchristian penuriousness consists in withholding what is necessary to the accomplishment of the work. And here, after a moment's reflection, every one of intelligence must admit that a vast amount of treasure of various kinds is actually needed to carry it forward. "Ah," says one, "this is wholly a theoretical matter," so that nothing would be needed

except to hear and think a little upon the subject, since the pocket is the most tender spot, and hence very difficult indeed to reconcile one's self to any actual expenditure. This, doubtless, is very true. But at the same time, those who thus think, feel, and especially argue and practice, should at once doubt their own piety; for, if the pocket be the most sensitive part, there is no evidence at all of a change of heart; because, to the truly converted, Christ and his cause and the welfare of souls are the most sensitive parts; nor by such will anything be considered too great nor too good to expend in Christ's service and in behalf of the perishing.

Now, it is vain to undertake to avoid the conviction either that a vast amount of treasure of various kinds is actually needed towards the evangelizing work, or that unchristian penuriousness is another principal obstacle to its accomplishment, for both are about as evident as they well can be. Certainly nothing of much value can possibly be obtained without the expenditure of more or less treasure, and the amount needed is generally in proportion to the value of what is sought. For instance, it costs more to obtain gold than silver, and more to obtain silver than copper; and thus the amount needed to obtain anything is generally in proportion to the value of what is sought. If, now, this law was immutable, it could not be conceived how much treasure would be needed to carry forward, especially the whole of the spiritual warfare; for even the slightest spiritual interest, in value and duration, far surpasses any number of such worlds as this. The law, however, is not immutable, for it must at least be varied as it relates to spiritual things; because, if it could not, nothing spiritual could

possibly be obtained. But though it is true that the expense to the value of what is sought is variable, at least as it relates to spiritual things, yet it is equally true that a vast amount of treasure of various kinds is actually needed in the evangelizing work. And here I ask, can the work be accomplished without buildings, and books, and the work of the ministry? Certainly not.

1. Take, for instance, the building and book items. What a vast amount of material, as well as other things, is needed for the same. True, there is material enough for all, but naturally in a crude or unprepared state, requiring both the souls and bodies, as well as the time, strength, and labors of vast numbers to get the material into a proper condition for use; and after that, requiring both the souls and bodies, as well as the time, strength, and labors of vast numbers more to get the material into buildings and books, and to circulate the books after they are prepared, all of which, again, requiring a vast amount of treasure of various kinds—money, food, raiment, and other such things, to sustain those thus engaged—for every one must live in some way, and while thus employed he can not be plowing and sowing or obtaining the necessaries of life from other sources and by other means.

2. Take, again, the work of the *ministry*, and reflect upon the law in regard to it, and we will find that the same is evident as to the need of the vast amount of treasure. And here I ask, can this world be converted to Christ without the work of the ministry? Certainly not; since "it pleased God," not by foolish preaching, but "by the foolishness of preaching, to save them that believe." Nor can the work of the ministry be properly done without the entire

consecration of both the souls and bodies, as well as the time, strength, qualification, and labors of a part belonging to the Church. And here it must be admitted not only that, according to scripture, there is an absolute necessity for the work of the ministry, but that it is actually the duty of a part belonging to the Church to thus consecrate themselves, qualify themselves, and engage in the work; for in one place the Holy Spirit, through the apostle, inquires: "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" All of which is impossible without the work of the ministry, and that work sustained, too. And again, in another place, in giving instructions through Paul to Timothy as a general representative of ministers, the Holy Spirit said: "Be not entangled with the things of this world; study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." And here I ask, "how much knowledge a minister does actually need to enable him not at all to be ashamed after attempting to preach a gospel sermon?" Is anything short of infinite knowledge sufficient? I, for one, think not; and hence that none but Christ, who possessed such knowledge, could preach the gospel just as it should be preached. Should an archangel descend from heaven and attempt to preach a gospel sermon, doubtless when he was through he would blush at the imperfections of his work. If so now with respect to so high, holy, and perfect a being as an archangel, how much more so in regard to so low, blind, and ignorant a being as imperfect man. Indeed, in preaching the gospel the very best qualifications possible are

almost infinitely short of what they should be; much more only a partial preparation. The qualifications of a minister should be as much superior to those of a teacher, lawyer, statesman, or any other secular calling, as the work of the ministry surpasses in magnitude, importance, and responsibility all other earthly employments—the difference of which is almost infinite.

Now, in secular callings it is expected that every one prepare himself for the position to which he aspires; and if it be known that he is not thus qualified, he is not apt to secure the desired position. For instance, no one is apt, knowingly, to employ a teacher unprepared to teach; nor a lawyer unacquainted with the law; nor a physician not familiar with medicine; and so on with the other secular employments and professions. When it comes to the body and this life, those known to have expended the most towards a preparation and to be the best prepared for the position are generally sought for by every one; but when it comes to the soul and another life, there may be an impression that almost anything will do, and that the less is known the better. Now I am ashamed to own it, but, if I mistake not, there are many professing Christians of that opinion and who thus contend. Yet how astonishing that any, so very rational with respect to the body and this life, should be so idiotic or awfully irrational in regard to the soul and another life; but, through the device of Satan, such is frequently the case, and on the part of very many. Thank God, however, that such is not the fact with respect to all! that many are too well informed and rational to be of that opinion, and consider that the minister can not be too well prepared for his work.

And here I ask all such, how it is possible for one to consecrate himself, to qualify himself, and to engage in the work of the ministry, according to the law of the gospel—and even, too, as reason dictates—without the expenditure of a large amount of treasure? And further, I ask how it is possible for one to properly engage in the work of the ministry unless he lives of the gospel, as the Holy Spirit, through the apostle, says he *should?* Doubtless all will admit that it is seldom, if ever, that any one is called to the work of the ministry with sufficient in his possession to qualify and sustain himself in the work after he is prepared; and hence that nearly all, if not every minister, both in their preparation for their work and after they are qualified, actually need supply and support from those whose duty it is not thus to consecrate themselves; hence that not only a vast amount of treasure is actually needed towards the work of the ministry, but that said treasure is needed from the private members of the Church; and hence that they should see to it that seminaries of learning, and, finally, that everything else is provided by means of which the minister, both in his preparation for his work and after he is qualified, can give himself up entirely to it.

Such, now, being some, if not all, of the different items necessary to this world's conversion to Christ, certainly it must be admitted that a vast amount of treasure of various kinds is actually needed towards the work. Besides, there is a sufficient amount, provided it was consecrated and expended as required in God's word. At least, the treasure is actually required at the hands of Christians, for every one is commanded to do as the "Lord has prospered him." Since, therefore, the measure of the prosperity is to determine the

amount to be done, it is very important indeed that every Christian understand what part of his prosperity should be consecrated and expended in Christ's service. Admitting, now, that God has never required any thing inconsistent, and that he did actually command those belonging to the old dispensation to consecrate and expend in his service a tithe, or tenth, of their prosperity, it is evident that a tithe, or tenth, is little enough for those belonging to the new dispensation to consecrate and expend in Christ's service. Admitting this, suppose all Christians should bring all the tithes into God's store-house, would there be any lack of meat in his house? Not in the least. Just let all the tithes be brought into God's store-house that *should* be brought in, and that *could* be brought in, and there would be no lack at all of men and means to carry forward the evangelizing work. Then the soul fund, the body fund, the building fund, the book fund, the school fund, the church fund, the ministerial fund, the missionary fund, the time fund, the strength fund, the labor fund, and, finally, all other funds, would be all sufficient. Yes, give us all the tithes, and every one whose duty it is to preach the gospel could at once give himself entirely to the work, not only in his preparation for it, but after he was qualified. Bring all the tithes into God's store-house, and the Macedonian cry, "Come over and help us," would never go up in vain; for as soon as any spiritual door was open, the field could at once, and would at once, be occupied and properly cultivated. Let all the tithes be brought in, and what could not be done? Give us the men and means that *should* be furnished, and *could* be furnished, and all the walled cities, Anakims, giants, and, finally, all other obstacles and spiritual foes, could

speedily be overcome and the spiritual Canaan very soon subdued and in the hands of the saints of the Most High. But the *men* and *means* are what is lacking. The reason? Because many pretending to be Christians, coveting and withholding what belongs to God, have become God robbers rather than God lovers and servers and men-savers. Doubtless the language "Ye have robbed me, even this whole nation" is now just as applicable to the entire Christian community as it was to the whole Jewish nation at the time it was uttered. Doubtless hundreds, thousands, yea, even millions or billions of dollars, as well as time, strength, labor, and very many other kinds of treasure, which, long ago, should have been in God's store-house and expended in his service, are now in the hands of penurious professing Christians and their unconverted children and relatives, and even worse than "wasted in riotous living." Yes, I repeat, coveting and withholding what belongs to God is one of the greatest obstacles to this world's conversion to Christ. Remove the covetousness of penurious professing Christians, and doubtless the men and means would at once be forthcoming and the work very soon accomplished. But no; covetous, penurious professing Christians can not *afford* it—not even for Christ's cause, God's glory, nor the salvation of souls; but they *can* afford it to gratify the flesh, to make a show in the world, to cultivate their vanity, and satisfy their fancy and perverted appetites, and other such things, which are far worse than useless. For shame! for shame! on such hard-heartedness and folly!

VII. Another great obstacle to the work is *unchristian instability*. The motto, though trite, "Be sure you are right, and then go ahead" is a very good

rule. But many professing Christians seem to be very slow not only in adopting the rule, but especially in carrying it out after it is adopted. Some take a very improper course to *ascertain* what is right. They apply to this one, to that one, and to the other, and, frequently, for a long time are "tossed to and fro, and carried about by every wind of doctrine"; and, when they do anchor, perhaps right the reverse of right, and then become very "steadfast and immovable in what is wrong," after which abounding very much more in the service of Satan than in the service of the Savior. Others may be more stable in *finding* out what is right, but very unstable in doing it after it is found out. One day they may be very wide-awake, careful, prayerful, earnest, and active; and the next very indifferent and inactive, careless and prayerless, and thus frequently abounding very much more in the service of the Devil than in the service of Christ. Indeed, at the present time there seem to be but very few, if any, of the Enoch, the Elijah, and the apostle stamp, their faces Zionward like a flint, "steadfast, immovable, always abounding in the work of the Lord." But though unchristian instability is another principal obstacle to the world's conversion to Christ—since it leaves a discrepancy in Christianity, giving the lie to a Christian profession and to the holy Scriptures, and thus nullifying Christian testimony and God's word—yet it is not insurmountable, because it is not necessary that professing Christians be in such a condition and take such a course.

VIII. Another great obstacle to the work is *unchristian dissension*. There is altogether too much disagreement, dislike, discord, and division among professing Christians, the one biting and devouring

the other, and denying what the other affirms, and pulling up what the other has planted; and thus, by mutual opposition and destruction, preventing any great success on the part of either. It is said: "In union there is strength; in divisions, weakness." Such, now, is the law of success, and just as true with respect to Christianity as it is to political parties, civil government, military operations, families, or anything else. Let families disagree and divide up, and political parties disagree and divide up, and civil government disagree and divide up, and an army disagree, divide up, and fight each other as professing Christians disagree, divide up, and quarrel among themselves, and what would be the result? Union, harmony, strength, and success? The opposite—discord, division, weakness, and defeat. Indeed, analogy itself, saying nothing of reason and revelation, shows the awful consequences of unchristian dissension. Certainly there can not be to the world's conversion to Christ a greater obstacle than unchristian dissension. Yet it is not insurmountable, for, as will be shown hereafter, it can be overcome.

IX. The greatest obstacle to the work and foundation—and cause of all the rest—is a want of *piety*. Very many professing Christians of the present time seem to be entirely destitute of piety. Perhaps, like the ten virgins, with respect to oil and wisdom, at least one-half, if not more, of those now calling themselves Christians are thus destitute.

1. Doubtless many are *entirely deceived* in regard to their hopes. Having taken conviction for conversion, and a change of feeling for a change of heart, like Simon Magus, they are still "in the gall of bitterness and bonds of iniquity," having neither piety nor part

nor lot in the matter. Having thus deceived themselves and others, they have become members of some denomination before they were fit for the kingdom of God, either on earth or in heaven.

2. Others are *not at all deceived* with respect to their hopes, for they well know that they never had any piety, and that through sinister or selfish motives they have persuaded others that they are Christians, and have become members of some denomination, not, however, for the purpose of serving God and saving souls, but for their own gratification and aggrandizement, or to secure selfish and worldly ends.

3. Others have some piety, but of such a degree that they are more apt to run than to fight, and to take up with a false doctrine and a false leader than the true, and thus to pull up what they themselves and others have planted, rather than doing what can be done to promote the spiritual harvest and conquest.

4. Others not only have the root of the matter in them and a mind to work, but they have the nerve or spiritual courage to stand up and face and oppose the enemy in all his devices, and to fight the battles of the living God until death; and are ready at any and all times to join heart and hand with any and every one who is at all disposed to do anything to promote God's glory and save souls. But, through treachery on the one hand and desertion on the other, even such are frequently overcome and have to yield, where, had there been a proper faith, piety, and zeal on the part of others, a glorious victory would have been obtained for Christ, and very many plucked as brands from eternal burnings.

Now, that such are some, if not all, of the obstacles to this world's spiritual conquest, and such, too, the

actual composition and character of the spiritual army that has entered the field to engage the enemy, is sufficiently evident from the course pursued. And here, lest Satan should get an advantage of us, let us now not only try the spirits of the spiritual army that we may know what manner of spirit it is of, but take a general view of the satanic net-work through which it is passing, that we may discover its entanglements and better understand its character and what is necessary to its success. And here it must be admitted that there is at present in the Christian community a vast amount of disagreement, dislike, discord, and division, and a large number of different denominations. And yet while it is true that there are some things in which these different denominations agree, still it is also true that there are many other things in which they differ, by means of which Satan is constantly playing into his own hands.

For instance, some are very *formal* and others very *informal* in their methods of worship. Such is especially the fact with respect to ritualists and Friends, who in their methods of worship are about as wide apart as the poles. For ritualists, holding almost exclusively to the letter, are very formal in their methods of worship; while the Friends, holding almost exclusively to the spirit, are very informal in theirs. Again, Presbyterians are represented as very still and stiff in their sentiments and practice, while the Methodists are represented as very noisy and limber in theirs; and the Baptists, about equidistant between the two, adopting more or less of both. And thus each denomination has something peculiar to itself, by means of which Satan has the advantage of all. For let either one undertake anything in special for good,

and what will be his suggestions? If a ritualist: "Ah, have nothing to do with him, for he is nothing but a formal and hypocritical ritualist." If a Friend: "Ah, have nothing to do with him, for he is nothing but an informal and odd Quaker." If a Presbyterian: "Ah, have nothing to do with him, for he is nothing but a still and stiff Presbyterian." If a Methodist: "Certainly have nothing to do with him, for he is nothing but a noisy and limber Methodist." If a Baptist: "Ah, he is of no account; certainly have nothing to do with him, for he is nothing but a close-communion and bigoted Baptist." If it is one laboring to arouse all Christians to a proper sense of the Devil's advantage, and get them out of such a satanic condition: "Ah, have nothing to do with him, for he is either an idiot or a 'crank,' and not worthy of either the attention, confidence, or co-operation of any one. And thus, by means of the different denominations and their peculiarities, the Devil has a number of teams—and many others in reserve, if needed—to actually hitch on and pull back whenever either denomination or any one else undertakes to start the heavy load of Christianity up the rocky, muddy, and steep hill of Zion. Indeed, it seems that, after a little reflection, all will admit that Satan has at the present time very much to do with both the breaking and drilling of spiritual forces. At least, every one knows, from both experience and observation, that there is now a vast amount of balkiness and disorder about the forces that could never have come from the spirit of Christ, for generally when one pulls or fights, the others will fly back and oppose; and thus, by mutual opposition and disorder, both frequently pulling and fighting very much more for the

Devil than for Christ, sometimes causing a terrible spiritual defect, where, had there been a proper spirit, agreement, love, and harmony, there would have been a glorious Christian triumph.

Now, to prejudice and to ruin some of the *literati* or the learned, Satan may perhaps very adroitly suggest to them, and get them to suggest the same to others, that the present course of reasoning and illustration is very common and inelegant, and that if it was more refined it would do much more good; that is, he should add, among simply a refined class, which, mind you, he will leave out. But Satan can not truthfully suggest that the present course of reasoning and illustration is not better adapted to and better understood by, and will not do more good among, the uneducated than what is more refined, for the uneducated are not generally very familiar with what is very fine. And here it should be distinctly understood and remembered, too, that it is the uneducated masses which every Christian, and especially every minister, should strive to reach, and not simply the gratification and benefit of the refined few, to the misunderstanding, the disgust, and the utter ruin of the uneducated and unrefined multitude. And hence a little more of the same sort of reasoning and illustration.

And now let us look a little deeper into the Christian community, and go down deep into the heart, whence are the issues of what has been seen in the past, and is at present so manifest around us.

And here let us inquire whether *the heart of sectarianism be right?* I answer it is, provided it be of that "*sect*" which (in Acts xxviii, 22) is mentioned as "everywhere spoken against." "Well," says one, "then my sectarianism is right, for I believe my sect

is everywhere spoken against, especially by other sects." Yes, but that same person could be asked whether his sect does not speak against all other sects, and doubtless he would admit that it does. If, therefore, speaking against was alone to determine the character of the sectarianism, Satan himself could claim the pre-eminence, for he can truthfully affirm that all the different sects called evangelical are more or less agreed in speaking against him and his sect. Certainly, as the matter now stands, speaking against can not alone determine the character of the sectarianism, for all the different sects are more or less *addicted* to, and also the *subject* of such speaking.

And, then, one may ask how it can be done? I answer by Christ and his word alone. And here allow me to state that I am very much ashamed of that professing Christian who, in his aspirations for truth and magnanimity of soul, can get no higher than the bare name of his own denomination. "Well," says one, "then you will need to be ashamed of more or less belonging to every denomination, for there is not one entirely free from such characters." Now, this may be true, and at the same time, however, be no excuse for him nor any one else. Yes, it *may* not only be true, but doubtless *is* true, that there are in the different denominations very many who, in their aspirations for truth and magnanimity of soul, do actually get no higher than the bare name of their own denomination, whatever that may be, and whenever anything in general or in special is undertaken for good, at once inquire, "Is *he* of *our* denomination? Is *it* for *our* special sect?" And if they do not know that it is something peculiar exclusively to their own denomination, and, above all, tend-

ing to promote the special sentiments and interests of their own peculiar sect, they refuse utterly to have anything to do with the work, however great and good it may be. I repeat, I am very much ashamed of that Methodist, or Baptist, or Presbyterian, or member of any other denomination called evangelical thus burrowed up, sacked up, and tied in the Devil's net; and at the same time not knowing either where he is or what he is doing, and that thus far he is serving Satan the most effectually it can be done.

"Well," says another, "then you will need to be ashamed of more or less in this community, as well as in every other; for quite a number of every denomination, because they did not know that your work was in perfect accord with their own sentiments and *selfish* interests, have thus far refused to have anything to do with it." Yes, and doubtless the same could be said of many others sick with the *sectarian gangrene.*

X. And, finally, among the obstacles to the evangelizing work, as they relate to professing Christians themselves, in my judgment, *sectarian gangrene* is one of the greatest. Now, any sectarianism that can not arise above a denominational name and inquire, "Is it gospel? Is it Christ?" I say is of the Devil. I also affirm that any one unwilling to look into a subject sufficiently to ascertain whether it be gospel and of Christ is sick with the sectarian gangrene, and is naturally, and should be, the laughing-stock of the whole of God's rational creation, as well as the glee of Satan himself. For shame on any one in such a ludicrous and horrible condition!

In general, sectarian gangrene consists in a "zeal" not "according to knowledge," which consists in a

lack of the "wisdom of the serpent," the harmlessness of the dove, and the boldness of the lion—or wrong views and feelings and improper actions; either feeling wrong, thinking wrong, or doing too much or too little.

One symptom of the disease is a *secret desire and preference* that others should not succeed in even what is admitted to be right, and a delight at their failure, and a regret at their success—which is generally manifest in both word and deed.

Now, a desire and a preference that one should not succeed in what is wrong is perfectly proper on the part of all. But a desire and a peference that one should not succeed in even what is admitted to be right, and any unwillingness thus far to affiliate and co-operate with others, for fear that by so doing they would be recognized and encouraged in error, is the zeal not "according to knowledge."

The disease manifests itself, both to the person infected as well as to others, in various ways. For instance, whenever a member of one denomination hears of a proposed or actual interest on the part of either, the first question which will naturally arise will be—what denomination? And if it happen to be known that it is not the denomination to which the person himself belongs, the next thought which will naturally occur will generally include a regrét that it is not his own denomination, and a hope that if the interest has not commenced it may not begin, or, if it has commenced, that it may soon cease, so that another denomination may not receive nor enjoy any special and great blessing.

Now, almost any thing and every thing tending to defeat the work, and thus either to prevent or to break

up the interest—such as bad weather, disturbance among Christians, non-attendance of the people, misrepresentation of the preacher, and every such thing—will be looked for, hoped for, and hailed with delight by those either destitute of piety, backslidden, or sick with sectarian gangrene. Such, too, generally allow differences of opinion as to other things, and even frequently a different method of worship, to keep them away from the meeting, and thus prevent their taking part in the spiritual interest.

1st. Some, though they admit that the special spiritual effort is perfectly proper and also necessary to the quickening of Christians, God's glory, and the salvation of souls, and also that their attending and taking part in the meeting are both indispensable to the getting up, keeping up, and carrying forward the work, yet refuse utterly to do so for fear, as they say, that affiliating and co-operating with the ministers and members of other denominations, in even what they, themselves admit to be right, would recognize and encourage error.

Now, any entertaining, advocating, and practicing such sentiments have thus far got the sectarian gangrene, because such sentiments and practice are both perfectly absurd. For—

1. It is virtually assuming that it is *wrong* to have anything at all to do with any one except those who are absolutely holy. Because if co-operating with any person in what is right would recognize and encourage him in one thing that is wrong, it would also recognize and encourage him in all his imperfections. If, therefore, the one co-operated with was imperfect in the least, by such co-operation wrong would be recognized and encouraged. But it would not be right to recognize and

encourage the least wrong, and hence, if the hypothesis be correct, it would not be right to co-operate with any except those who are absolutely holy. But this, you perceive, would make it wrong for any one to have anything at all to do with even himself in this life, much more any other sinful being—for no sinful being can remain in this life in a perfectly holy state. Any doubting this should be convinced by believing what is said about Enoch and Elijah, who, as soon as they attained to that degree of perfection, were at once translated. According, therefore, to the hypothesis, it would be wrong for one to have anything at all to do with even himself in this life, much more any other sinful being. But—

2. This would be more *particular* than Christ, and virtually assuming that Christ himself *does wrong*, for he actually affiliates and co-operates with every one, so far as he is right, whether he be absolutely holy or not. This the parties holding to such sentiments admit themselves. They admit that wherein they are right, and others are right, the Savior does actually co-operate and affiliate with them. Not doing so themselves, therefore, is more particular than Christ. Further, if, as they suppose, it is wrong to do so, by so doing the Savior himself does wrong. Accordingly—

3. If such sentiments and practice be correct, the most effectual way to ruin the sinner would be to labor for his salvation, for it would recognize and encourage him in his wickedness. It is singular that the judgment of any should become so terribly warped as to hold to and advocate such satanic nonsense. But so it is.

2d. Others, more shallow in their principles, may refuse to co-operate in a special spiritual interest be-

cause they may happen to *dislike the method* of worship of those engaged in the work, considering them either too formal or too informal, too still or too noisy, and that standing or kneeling in prayer is either right or wrong. But what can be more irrational, inconsistent, and absurd than for a professing Christian to allow the gratification or the violation of a mere *taste* to interfere with God's glory, and especially the eternal welfare of an immortal soul?

3d. Others—and the class seems to be very numerous—will refuse to aid in a special spiritual interest for fear that another denomination may be successful, and thereby they lose to themselves a part of the honor of getting souls out of the fire, and especially their membership with them after they are out, and thus show a preference that souls should remain in the fire, at least until they are ready to pull them out, though it be admitted that on account of such preference very many may be lost eternally. But I ask, what sort of spirit, except the spirit of Satan, could prompt to such a preference and selfishness, and especially induce to such a course of action?

4th. Others not only will refuse to aid in a special spiritual interest themselves, but will keep away their own children and others under their control, and thus show a preference that even their own children as well as others should perish eternally rather than that they should be converted and perhaps join another denomination. But I again ask, have not such persons as many evil spirits as Mary Magdalene, if not as many as the man among the tombs?

5th. Says one, "Not as many as the man among the tombs, for there is another very numerous class who appear much more like maniacs than any that

have yet been mentioned"; for they not only will refuse to aid another denomination, and even sometimes their own, in a special spiritual interest, but will work with might and main either to prevent or to break up the meeting. In their efforts they will generally resort to every expedient they can think of, except the violation of law, and even sometimes involve themselves in law penalties to carry their points. They will frequently call a council to consider the best methods of opposition, in which it will generally be decided that a part attend the meeting so that all may be kept posted, and a part stay away from the meeting and do what they can to keep others away, lest there be too much encouragement from the attendance of the people. And thus, in connection with the other powers of darkness, they will proceed, all with one accord, if not in one way and in one place, hoping and praying that something may arise—either that the weather may become bad, or that a disturbance may occur, or that the vacillation of the congregation or that something else may stop the work. To this end, therefore, they will watch the clouds, and watch the weather, and watch each other, and watch the people, and watch the interest, and go to meeting, and stay away from meeting, and criticise and oppose and laugh and jeer and lie about the preacher, and thus do what they can either to prevent or to break up the spiritual interest. Such, however, in addition to their total depravity, have got the sectarian gangrene in its most malignant form, making them tenfold more the children of the Devil than before they made any pretensions to Christianity.

Indeed, sectarian gangrene is one of the very greatest obstacles to this world's conversion to Christ

that could possibly exist; for nothing, through the device of Satan, tends more to prevent a united effort on the part of all Christians, nor to present them in a more ludicrous, irrational, and debasing a light than that same disease. And here, to illustrate, we will now use a familiar example. Suppose, for instance, that in this community, or in any other, a building should take fire in which it was known that a number were slumbering unconscious of their situation and danger. How would the people feel? And what would they naturally do? Would they not, with one accord, rush to the building and cry to the top of their voices, resorting to every expedient imaginable, and work unitedly and to the full extent of their ability until those thus exposed were either rescued or there was no hope of success? Doubtless, to save the body and this life, such would be the interest felt and course pursued by every one. And here I ask, what would be thought of the man or woman who, under such circumstances, should not thus feel and act? Should any, not knowing to whom those thus exposed were related, nor where they would live if saved, stop to inquire; or, if knowing, or after learning, that they were not related to them in any way, nor liable to live with them if saved, refuse utterly to aid others in saving them, and thus show a preference that they should perish, I again ask, what should be thought of them? And how would others naturally feel towards them? Should they not be considered demons in human form, or the vilest monsters imaginable? And would not every one naturally feel that they deserved the severest execration and punishment that could be conceived? Now, if such should be the thoughts and feelings towards those who, for no better reasons, should refuse

to aid others in saving the body and this life, what should be the thoughts and feelings towards those who, for no better reasons than differences of opinion in other respects, and a fear that those saved would not join their own denomination, should refuse to aid others in rescuing and saving perishing souls? Should not the thoughts and feelings towards such be as much more severe as the soul and another life are, in value and duration, superior to the body and this life? Doubtless they should.

Now, as to the body and this life, we all know what would naturally be thought, felt, said, and done in case either was in danger, and that the oneness of interest and effort to rescue and save them would naturally be all that could be desired. But, though it be admitted that souls in vast numbers are actually burning up in the flames of hell, and liable at every moment to be consumed beyond recovery and eternally—and at the same time slumbering, and to a very great extent unconscious of their situation and danger—yet almost anything and everything will be thought, felt, said, and done except a special and united effort to arouse, rescue, and save them before it be too late. And here I ask, would any urging be needed to induce to a special and united effort to rescue and save a child or a parent, or any one else, known to be slumbering in a burning building? Nay, should any one attempt it, would it not be impossible to stop such an effort? Doubtless it would. Yet at the same time, I ask, would it be possible to induce *all* the members of the different denominations—even called evangelical—to make a special and united effort to rescue and save the vast multitudes in an infinitely worse condition

and danger than can possibly be conceived in regard to the body and this life? Probably there is nothing much nearer to an impossibility than to induce all professing Christians to take such a course. But I again ask, what, except sectarian gangrene, or something worse, can induce so many pretending to be Christians to be so watchful, interested, earnest, and active, or consistent and rational, with respect to the body and this life, but at the same time so awfully careless, prayerless, or indifferent and reckless in regard to the soul and another life? What folly! what folly! What terrible inconsistency and awful irrationality! What stupidity, blindness, and madness!! that any pretending to be even *rational*—much more professing to be Christians—should allow what is nonsense, and even worse than nonsense, to prevent a proper interest in, and, above all, a special and united effort to rescue and save the perishing millions of earth. But, thus it is very frequently, and on the part of very many calling themselves Christians; and which, too, is doubtless the occasion of almost infinite glee on the part of devils, and nearly sufficient to draw tears of blood from the eyes of angels. True, this is plain talk, and a terrible picture; but no one can disprove it.

Now, since such are some, if not all, of the obstacles to this world's conversion to Christ, and since there are the different denominations in existence on account of differences of opinion, and consequently a perfect unanimity in both faith and practice—however desirable and right—can not at once be secured, the next best thing is for Christians to love one another and work together so far as they do agree, and, when-

ever they come to a difference of opinion, with a deep sorrow each say to the other: "Brother, sister, I regret very much that there is any disagreement between us; but, since we are both conscientious in our convictions, we must now step aside from each other and both attend to what we honestly consider to be duty; yet, at the same time, praying for ourselves and for one another that the Savior may enlighten us both, and not suffer either one of us to remain in error, but that we may both obtain the truth as it is in Christ—and thus, as soon as possible, each and all agree perfectly." Whenever, therefore, one denomination desires and proposes a special spiritual interest, it should at once enter upon a council of war, and call upon all Christians, without exception or distinction, to join them in the work; and thus each and all—laying aside for the time every other difference, and all anxiety and efforts for membership—join heart and hand, and with one accord work with might and main to get souls—as many and as fast as possible—out of the fire, leaving their membership in either denomination an after and minor consideration.

And here I will add that any objection to such a course from those holding to the perfect safety of proper believers is much more unreasonable than from those who doubt their safety; for those holding to the absolute safety of the truly converted believe that they will be saved let them join wherever they may, while those doubting their safety naturally fear that, though they may be successful in their conversion, yet in the end lose the avails of their labor, because they believe that souls may get back into the fire and burn up after they are out; and hence there is less

encouragement for such to work than for others. Consequently, it is much more irrational and monstrous for Baptists, Presbyterians, and all such, to object to and refuse to co-operate in a special spiritual interest than for Methodists and Free-wills to do so, because the latter do not hold to the absolute safety of the truly converted. But, doubtless, every one really rational will admit that any such objection or refusal on the part of either is monstrous enough; and that so far as any do so for no better reasons than those which have been mentioned, in addition to all the other defects enumerated, they have got the sectarian gangrene very bad; and that so far as any professing Christian treats with indifference or opposes, and thus tries either to discourage or to break up a proper spiritual interest, in addition to his total depravity and the sectarian gangrene in its most malignant form, he doubtless possesses as many evil spirits as Mary Magdalene, if not as many as the man among the tombs.

Thus much upon the obstacles to the world's conversion to Christ as they relate to professing Christians themselves, all of which can be overcome, because a proper amount of piety is as possible as any other Christian grace; and hence, though a want of faith and piety are two of the greatest obstacles to the work, since they are the foundation and cause of all the rest, yet from this it does not follow that its accomplishment is impossible.

And may God grant that the time may not be distant when the Christian aim, the Christian inclination, the spiritual knowledge, the Christian stability, unanimity, love, and benevolence, and, especially, the

faith and piety shall, be all-sufficient, and the work accomplished, and the whole world thus speedily subdued to the Savior.

CHAPTER III.

POSSIBILITIES CONTINUED.—THE POSITIVE EVIDENCE OF ITS POSSIBILITY AS MANIFEST FROM PARABLE, PROPHECY, AND MANY OTHER SOURCES.

Having now noticed some of the *obstacles* to the world's conversion to Christ, I again propose, by the aid of the Holy Spirit, to dwell upon the *positive evidence* of its possibility as manifest from *parable*, and *prophecy*, and *many other sources*.

Now, that the accomplishment of the work is possible is evident—

1st. From the fact that it is possible to *do what is necessary* to its accomplishment. Of course, if this was not so, the work could not possibly be done. But such is not the fact, because it is possible for every one *to do right*. Now, if all should do so, every one would be subject to God's will, and this world would actually be subdued spiritually. Since, therefore, it is actually possible for every one to do right, it is conclusively evident that the accomplishment of the work is possible.

The question, therefore, is not now as to the mere possibility of the accomplishment of the work, but whether it be possible to *induce* every one to do right. Why not? Does any one know that it can not be done? No human being certainly. Nor is it reason-

able to conclude that a thing can not be until it is known to be impossible. Nor can anything be known to be impossible until it has been properly tested. Properly test the possibility of the accomplishment of a work, and then, and not till then, can it be known whether its accomplishment be possible or impossible. Now, has it ever been properly tested whether or not it be possible to induce every one to do right? True, all have not done so; but from this it does not follow that it can not be done. Said the Holy Spirit through the wise man, "Train up a child in the way he should go, and when he is old he will not depart from it." (Prov. xxii, 6.) Now, doubtless, to about every rule there are more or less exceptions. But to the above rule for training children, in my judgment, there are none, because "train up a child" in every respect "as he should go, and when he is old" he will become a true follower of Christ, and will not depart from it. Granting this, and judging from appearances, it must be admitted that there has always been a great defect in the training of children; for very many belonging to even pious parents have taken a very improper course, and come to a very bad end.

And here, going back to the beginning of time, let us inquire who of the antediluvians, except good old Enoch, is known to have done so? Doubtless our first parents were truly converted, but there seemed to be a terrible defect in the training of their children. Perhaps, however, no fault could be found with the training of Abel, but there seemed to be a terrible defect in the training of Cain, for the conduct of the two children was very different—the one a martyr, the other a murderer.

Now, let no careless, prayerless, and too indulgent

Christian parents suppose and contend that the difference in the conduct of Cain and Abel was wholly caused from the difference in their dispositions, and not from any defect in their training; and thus try to excuse themselves from the accountability and the responsibility of the character and conduct of their own children, and especially imply that it is impossible to induce every one to do right; for though trite, yet true, "As the twig is bent, the tree is inclined."

And here it may be affirmed that doubtless every disposition, however turbid, may be subdued and properly molded, provided sufficient care and labor are bestowed upon the child. But very few, however, of the antediluvians, and even others who have lived since then, seem thus to have trained up all their own children, and especially did all other things in their power to induce all others to do right.

Indeed, who of the ancients, except Enoch and Elijah, are known to have done so? Perhaps, now, no fault could be found with Abraham as a child-trainer and a Christian, but, from the history of Jacob and Esau it seems that Isaac was quite defective; and from the history of Jacob's twelve sons, it seems that Jacob was more defective than his father Isaac; and thus, to a greater or less extent, of all the truly converted in connection with the old dispensation, except Enoch and Elijah. Thank God, however, for Enoch and Elijah! They were Christians of the right stamp, soundly converted, entirely consecrated; careful, prayerful, earnest, and active; their faces Zionward like a flint, "steadfast, immovable, always abounding in the work of the Lord." If ever two Christians tried to train up all their own children as they should go, and especially did all other things in

their power to induce all others to do right, it was Enoch and Elijah. And, doubtless, had all Christians before the deluge been of the Enoch stamp, the world during their time would have been subdued spiritually. And had all Christians since the flood been of the Elijah stamp, doubtless the world would have been conquered spiritually during their time. And had all Christians since the advent of Christ been of the apostle stamp, doubtless the world would have been converted to Christ during their time. But such has not been the stamp of Christians, and, consequently, the work has not yet been accomplished.

Indeed, I think all will admit that there have always been great failures on the part of about every professing Christian. But it should be distinctly understood and remembered, too, that failures do not properly test the possibility of the accomplishment of the work. And hence, admitting the failures, it is granted that, as yet, the possibility of the accomplishment of the work has not been properly tested, and hence, as yet, no one has a right to decide that it can not be done.

And here changing the view: suppose, now, it was known that every professing Christian, from the first conversion until the present time, had actually done all within his power to induce every one to do right, and yet the work is a failure, would it be proper from hence to conclude that it could never be done? Not until all we could do had been added to what had already been done, and all the unborn generations coming after us could do had been added to what we had done and all others had done. If in the end any one should happen to know that during time

every professing Christian had actually done all within his power to induce every one to do right, and yet the work is a failure, perhaps it would be proper to decide that its accomplishment is impossible, at least on the part of Christians. But as it is, it can never be so decided, because all Christians have not taken such a course. The only way, therefore, the impossibility of the accomplishment of the work could ever be determined would be to receive a direct revelation from Jesus Christ. If at any time the Savior should happen to reveal that the accomplishment of the work is actually impossible, then, and not till then, will all have a right to conclude that it can not be done. As viewed negatively, therefore, no one, as yet, has a right to decide that the world's conversion to Christ is impossible; much less as viewed positively.

2d. That the accomplishment of the work is possible is further evident from the fact that the Savior *requires it to be done, and requires nothing impossible.* If, now, the language, "Go ye, therefore, into all the world and teach" (or disciple) "all nations, and preach the gospel to every creature," does not signify this world's conversion to Christ, it means nothing at all. And here granting—as every one of proper intelligence will—that such is the Savior's language and that such is its substance, it is admitted that he actually requires the accomplishment of the work. Now, is it reasonable to suppose that Christ would command what is impossible, and then punish his children for disobedience? Certainly no kind earthly parent would thus treat his children; much less would the Savior, our kind heavenly parent. Since, therefore, he actually commands his professed followers to undertake this

world's spiritual subjugation, and will punish those who disobey him, it is evident that the accomplishment of the work is possible.

3d. The same is evident from the fact that what the Savior requires *is for the best.* Granting, now, that it is for the best that every one at once become a Christian, and that the Savior requires every one thus to become a Christian, it is admitted that what he requires is for the best. Now, is it reasonable to suppose that every one can not be induced to do what he is thoroughly or properly convinced is for his own best good, in both time and eternity? True, all have not done so; but from this it does not follow that it can not be done. Doubtless every one, for some reason, concludes that whatever he does, it is, at the time, for the best; consequently, thoroughly or properly convince every one that it is for his own best good, in both time and eternity, to at once become a Christian, and, doubtless, he would do so, and this world would immediately be conquered spiritually. Granting this, it is again admitted that the accomplishment of the work is possible. The possibility and necessity of said conviction, however, will be considered in another place.

4th. That the accomplishment of the work is possible is further evident from the fact that the Savior would have his professed followers take hold of what he requires with the *intention* and *anticipation* of success. For if such be not his mind, his will would be that there should be an utter failure in doing what he requires; because, if one does not *intend* to do what he undertakes, he is more liable to fail than to succeed. Doubtless every one will admit that the intention, at least, is necessary to success, and hence

that without the intention there would be an utter failure.

5th. That the accomplishment of the work is possible is further evident from the fact that the Savior has never done, nor would do, anything to *disappoint* and *dishearten* his children in their obedience. And hence he has never required what is impossible; for if he had, every time they tried to obey they would fail; and every time they failed they would be disappointed; and every time they were disappointed they would be disheartened, and so far as they were disheartened they would refuse utterly to obey. If, therefore, the Savior had required what is impossible, he would have done what would have tended to defeat the very object of his commands. Certainly no rational person would have done so; and hence, since the Savior is of infinite rationality, he has never done so. And hence he has never required what is impossible. And hence, since he actually commands his professed followers to undertake this world's spiritual conquest, and requires nothing impossible, it is again evident that the accomplishment of the work is possible.

6th. The same is evident from the *success* which has always attended the work whenever and wherever it has been *properly* undertaken and carried forward. On the day of Pentecost about three thousand were converted. And thus, by means of the apostles, primitive Christians, the reformers, modern missionaries, and others, great and mighty revolutions and reformations have been brought about, and vast numbers converted from among both the civilized and the savage, changing ignorant, superstitious, and degraded idolaters into God lovers and servers; civil-

izing, enlightening, and christianizing cannibals, hottentots, and savages. Indeed, whenever and wherever God's people have been properly agreed, loving, consecrated, united, energetic, and active, there has been scarcely any limitation to the power exerted and the results which have followed. Certainly no one at all acquainted with either ancient or modern missionary operations, at home or abroad, in Europe or America, in Asia or Africa, or the islands of the sea, can doubt the utility and success of the evangelizing work. And here I ask, have we not every reason to believe that even Christians of the present generation could, if they would, under God, subdue this world to the Savior? Suppose, now, all Christians in this community, and in every other, should arise with one accord and unitedly, and, to the full extent of their ability, inquire, as did the apostle, "Lord"—not simply what wilt thou have me to *hear* and to *know*—but, "Lord, what wilt thou have me to *do?*" And then, as soon as duty is ascertained, "not conferring with flesh and blood," not the young looking to the old or the old to the young, nor the brother to the sister nor the sister to the brother, but at once "go about the Master's business,"—what would be the result? Would not a great change immediately occur, and converts, like numbers, increase in a tenfold proportion, and in a short time a large number be converted? and these joining and swelling the army, all together again trying in every way possible to lead all others to Christ, how long before vast numbers more would be converted? And these in turn joining and swelling the army again; and then, blended heart and hand, unitedly and with one accord, and to the full extent of their ability, their faces Zionward

like a flint, shoulder to shoulder, one solid phalanx for Christ, "steadfast, immovable, always abounding in the work of the Lord"; and thus, as is possible, all together again endeavoring in every way in their power to lead all others to Christ, at that rate the army constantly increasing, yea, also agreeing, loving, united, energetic, and active,—how long before every enemy of the Cross would be subdued, and every power of darkness overcome, and every sinner in the wide world converted, and Satan with his host overthrown, routed, and driven into an endless perdition? Not very long. Yes, I repeat, that doubtless Christians of the present generation could, if they would, under God, very soon overcome and remove Satan from this and every other part of the world, and thus speedily reign spiritually with Christ in the midst of the glorious triumphs of his kingdom.

But perhaps one may ask, "Has not God the time so fixed and other things so arranged that nothing which can be done can in the least alter that time or hasten such a result? And, since it is not known that said time is within the present generation of Christians, is there any evidence that said work could be accomplished during said generation?" I answer, God has no time nor anything else either arranged or fixed according to that Antinomian notion. But in this way: He has all things so arranged and fixed as to secure ends by the use of means; and has determined that the Christian army, enlisted, organized, and left in the world, shall be one of the principal means through which its spiritual subjugation is secured; and that whenever that army as a whole is entirely willing to know and to do what God requires, and does actually carry out in full the Savior's instruc-

tions, the time will have arrived for this world to be converted to Christ.

But says another, "This world can not be conquered spiritually until Satan, the enemy of all righteousness, is overcome, captured, locked up, and goes out to deceive the nations no more, at least for one thousand years; and this the Christian army can not of itself do." No, nor anything else, simply of itself. Yet at the same time it is equally true that whenever that army as a whole is entirely willing to know and to do what God requires, and does actually carry out in full the Savior's instructions, it can get Christ to send forth his angel to lay hold "on the dragon, that old serpent, which is the Devil and Satan," and chain and lock him up; for, according to his own word, God "is able to do exceeding, abundantly above all that we can ask or think," that is, of course, "all we ask or think" agreeable to his will. Certainly the overthrow, capture, and imprisonment of Satan is agreeable to God's will, for in Revelations, xx chapter, it is positively revealed that at some time he will be thus overcome, captured, and locked up. It is evident, therefore, that God is not only abundantly able but infinitely willing to do that for his children, but very much more. Consequently, this world's spiritual conquest is contingent not upon any divine arrangement or fixed time, or decrees to the contrary, nor any inability to overcome and remove Satan, but upon the voluntary knowledge and obedience of Christ's professed followers. Yes, I repeat, that if this world be not subdued spiritually during the present generation of Christians, the failure will arise not from any divine arrangement or fixed decrees with respect to time, or any other thing, but, in my judgment, from the reckless

and willful disobedience of Christ's professed followers. Now, the above is a very plain, pointed, and quite severe statement. But if anything be correct, it is certainly true; for every one knowing anything about spiritual successes understands perfectly that they are in proportion to the devotion and faithfulness of professing Christians. That in proportion as they desire to know what is duty, and, to the utmost of their ability, seek to find out and strive to discharge the same, victory always perches upon the standard of the Cross; and that in proportion to their indifference and inactivity or carelessness and prayerlessness as to what is duty, and the discharge of the same, victory always perches upon the standard of the enemy. And hence, since their piety or impiety, devotion or indifference, are just as they freely choose—because they are voluntary agents—the victory is for or against Christ, just as they prefer. If, therefore, professing Christians prefer to take such a course as to defeat Christ's cause, the failure of the evangelizing work will arise from their willful and reckless disobedience. And here is suggested the all-important questions, not only as to the *amount* of spiritual success *possible* on the part of Christians of the present age, but their awful accountability and responsibility as to the success or defeat of Christ's cause, and the consequent salvation or destruction of souls on account of it. And as the consideration of these two momentous questions is continued, may God not only grant the hearing ear and understanding heart, but so stir the great deep of the Christian soul as that there may be no satisfaction on their part until, with the apostle, they can exclaim, "I am in a strait betwixt two, having a desire to depart and be with Christ, which

is far better"; because conscious, as he was, that they "have fought a *good* fight, finished their course, keeping the faith," their skirts clear from the *blood of all souls*, and a wreath of victory and crown of righteousness as great and glorious laid up for them as there was for him.

7th. That the accomplishment of the work is possible is further evident from both *parable* and *prophecy*.

1. From *parable*. In Daniel ii, 34, 35, the kingdom of Christ is represented as a stone cut out of the mountain without hands, which continued to enlarge until it "became a great mountain and filled the whole earth." So the kingdom of Christ set up in this world, very small in its beginnings, is to continue to enlarge until it becomes a great mountain, filling the whole earth, absorbing all other kingdoms and standing forever.

Again: "The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field: which indeed is the least of all seeds: but when it is grown, it becometh a tree, so that the birds of the air come and lodge in the branches thereof." So the kingdom of Christ as planted in this world, very small in its beginnings, is to spring up and branch out into all nations; all the inhabitants of earth, at some time, coming and lodging in the branches thereof.

Again: "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." So, both *internally* and *externally*, the kingdom of heaven, *hid in the heart*, is to enlarge and spread until the whole being, both soul and body, is leavened and transformed into

the image of Christ. So, too, *externally*. The kingdom of heaven put into this world is to enlarge and spread until, at some time, every inhabitant of earth capable of repentance and faith shall have his heart leavened by the almighty power of the Holy Spirit, and brought into subjection to the will of God. (Mat. xiii, 31–33.)

2. The same is equally evident from *prophecy*. Not only as predicted in the overthrow, capture, and imprisonment of Satan, the enemy of all righteousness, but as indicated in the state of things to exist during that time.

1.) In Rev. xx, 1–3, we read: "I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season." Here we have a positive prediction of Satan's final and utter overthrow before the general judgment, implying not only the possibility, but the absolute certainty of this world's spiritual conquest at some future time; for the prince of the power of the air being overcome, the other powers of darkness will very soon subside: especially evident from the statement, "That he should deceive the nations no more, till the thousand years should be fulfilled"; which necessitates this world's spiritual subjugation, because without the entire overthrow of the powers of darkness the deception of the nations could not wholly be prevented. And here, as a further illustration of this

point, let us now trace briefly the attacks and defeats of the old serpent, the Devil, from his first success until his final overthrow before the general judgment.

Doubtless Satan's object in the temptation and seduction of our first parents was the utter and eternal ruin of the human family. As soon, therefore, as he succeeded, doubtless he concluded that his triumph was complete and his object secure, and his joy was unbounded. But it was of short duration, for very soon, thundering from the eternal throne, he heard these words ringing in his ears: "The seed of the woman shall bruise the serpent's head!" in which prophecy he received a precursor not only of his present defeat, but of his final overthrow before the general judgment; and which, too, was doubtless very practically confirmed to his mind not only in the conversion of Adam and Eve, but especially in the salvation of Abel, their son, whom he induced Cain to slay.

Finding, therefore, that he was doomed to a defeat in part of his object at least, doubtless he consoled himself with the thought that he would have Cain and his whole posterity in eternal torment, and all the bodies of the human family in the grave. But how terribly chagrined and disappointed, when one day, to his utter astonishment, he beheld good old Enoch going up directly into heaven, soul and body both, without tasting death.

Defeated again, it seems he became desperate, and determined to so enrage God with the wickedness of man as to get him, by a single stroke, to depopulate the earth, and thus grant to him, at one time at least, all the souls and bodies in existence. He accordingly induced the sons of God to look upon the daughters of men, in view of getting them enamored and to

intermarry, so that by the bad example, and especially the improper training of impious mothers, he could so corrupt the human family as to have "every imagination of the thought of his heart only evil, and that continually," all of which he secured, and also the decree of God to destroy the earth with a flood. But how awfully disappointed when he found that he was doomed to another terrible defeat; for there were good old Noah and his family, that Satan himself could not induce to take such a course as to get God to drown them with the rest.

Thereupon it seems that the Devil was so enraged that he determined either to prevent Christ's advent into the world, or to destroy him as a Savior in case he should come. Unable to do the first, yet, by means of idol worship and false suggestions, he so blinded the mind and perverted the understanding as to Christ's real character and the object of his mission that when he did come scarcely any one would believe that he was the true Messiah. This prepared the way for the Savior's betrayal and murder.

Satan first tried to take his life in infancy; at the same time, to be sure of his prey, causing the death of a large number of other children. But he was again foiled, the Savior escaping out of his hand,

Then, either forgetting his own overthrow in heaven or mistaking Christ's character as divine, it seems he decided to tempt him, as he did Adam and Eve; and thus, if possible, involve him in the transgression of the race he had come to save. But he was foiled at every point, and sustained one of the worst defeats he had ever before realized.

Awfully enraged at his failure, he again fell back upon his original plan to take Christ's life. He ac-

cordingly followed him from place to place, and finally succeeded in getting him betrayed into the hands of sinners, and tried and condemned, and crucified, and his body put into a rocky tomb and fastened up and sealed with the king's signet, and guarded by a band of soldiers, himself the captain of the band and the chief watchman over the slumberer. But in the death of Christ, right in the midst of his supposed most successful triumph, Satan met with one of the very worst defeats he could possibly have sustained; for the death of Christ entirely consummated one of the grandest, most complicated, and glorious schemes it was possible for infinite wisdom and goodness to devise or omnipotent power to execute. And this, too, it seems the Devil fully realized, when, on the resurrection morning, in connection with the Roman soldiers, he beheld, with great consternation, the angel descend and roll back the stone, and the mighty conqueror come forth and ascend on-high, "Leading captivity captive and giving gifts to men."

From the account, it seems that by the resurrection of Jesus Christ the powers of darkness were so frightened, bewildered, and benumbed that for forty days and upwards they scarcely ventured forth upon earth to see what was going on; granting to the Savior ample time to collect and re-assure his few scattered and disheartened followers, and start them anew, vigorous and hopeful, in the great and glorious battle for this world's spiritual conquest. But this state of things did not continue very long, for on the day of Pentecost, when the apostles and others came forth filled with the Holy Spirit, and declaring unto the multitudes "the wonderful works of God," we find that Satan had sufficiently recovered himself to be

present, and to suggest that, instead of the Spirit of Christ, "these men are full of new wine." But he was doomed to another terrible defeat, for by the counter-statement of the Holy Spirit through the apostle, that "It is but the third hour of the day," and hence too early in the morning for men to be intoxicated, the deception was discovered, and all understood that, instead of the spirit of new wine, it was the Spirit of Elijah's God resting upon the apostles, and causing the people to cry out, "Men and brethren, what shall we do?" And thus the powers of darkness, again defeated, fell back, and the work rolled up and rolled on, until "the same day there were added unto them about three thousand souls."

I tell you, my friends, that was a glorious revival. And if I understand God's word, we learn of a more glorious revival than that; when a nation, with its scores, hundreds, thousands, and perhaps its millions, shall be "born in a day." "But," exclaimed Satan, "three thousand in a day! At that rate I will very soon be driven not only from Jerusalem, but from every other part of the world. And such, too," said he, "will be the result so long as Christians remain agreed, loving, and united, or of 'one heart and one soul.'" This would never do. Accordingly, he entered upon a careful—not prayerful—consideration of how he could defeat the work and sustain his own position; and at once perceived that the best and only way to do so would be to divide and scatter the Church. He accordingly, therefore, first "got up a great persecution against the church which was at Jerusalem, and they were all scattered abroad, except the apostles." His object, however, in scattering the Church, and at the same time retaining the apostles,

at first sight seems a little complicated. But no doubt he did it supposing that the leaders without forces could do nothing, and the forces without leaders could do nothing. But how terribly chagrined and disappointed when—unlike modern Christians—he found that each of the leaders retained and each of the forces scattered was a host within himself, "one chasing a thousand and two putting ten thousand to flight"; for, wherever they were or wherever they went, they would, as faithful witnesses, testify of and for Christ; and thus by means of their preaching, and especially their practice, converts and churches were multiplied all over the land. This, now, was wholly unexpected by Satan, and, in his estimation, making a bad matter very much worse. But what should he do? Of course not get disheartened, though defeated at every point. Unable to obtain all he wanted, he was just as determined as ever to get all he could.

But what next? Recalling to mind the disastrous consequences of social, civil, and military discord, he finally decided on *unchristian dissension* as his next expedient. Succeeding in that, he perceived that, by means of unchristian dissension combined with persecution, he would, for a long time, be able to hold his position, in spite of almighty power. Yes, I repeat, by means of unchristian dissension, combined with persecution—and mostly, too, among professing Christians themselves—Satan not only in the past held his position, but is doing it now in this community, and all over the world, in spite of almighty power. Dear friends, understood or misunderstood, believed or disbelieved, nothing can be more true and evident than that right here I am now attacking the Devil's

chief fortress and the center of his force, for nothing in his hand tends more to infidelity, spiritual weakness and defeat, God's dishonor, and the ruin of souls, than unchristian dissension and unholy persecution among professing Christians themselves—certainly than which there is nothing more diametrically opposed to Christ's spirit, teachings, and example; and hence in violation of gospel law and opposed to the principles of Christianity.

And certainly everything of that character constitutes said fortress and center; and hence remove every such thing, and that fortress is demolished and that center broken, and the Devil quite easily overcome in every respect, and the world speedily subdued to Christ. But with that fortress and center maintained, the entire overthrow of the powers of darkness and the world's conversion to Christ are both impossible. Thank God, however, the Devil is doomed to a terrible defeat in that respect, as well as in every other, for doubtless the time is not very distant when—in this community and in every other—there will be a class of Christians too pious and wise to allow the Devil to have such an advantage of them; and who, too, with one accord, unitedly, and to the full extent of their ability, will arise and resist and under God overcome the powers of darkness in every form, and thus subdue this world to the Savior.

Indeed, nothing can be more evident from the Scriptures than that the time is fast approaching when Satan will actually be overcome, captured, imprisoned, locked up, and go out to "deceive the nations no more"—at least for one thousand years. Certainly, during that time the cause of Christ will have a chance to extend from pole to pole, and for

every inhabitant of earth capable of repentance and faith to become soundly converted, agreed, loving, and united, because there will be no spirit operating upon the hearts of men except the Holy Spirit, which can lead and will lead all Christians and all sinners into all truth.

2.) Again, and finally, let us now note some of the prophecies which show conclusively and positively that at some future time such a great and glorious state of things shall actually exist throughout the world. (Isa. ii, 2–6; xi, 6–10. Jer. xxxi, 31–35. Zech. ix, 9, 10.)

Now, if I mistake not, by some the above prophecies are considered simply as metaphorical or figurative, and representing nothing as literal and special, but merely a general state of blessing in connection with the Messianic reign. I regard said notion, however, as a satanic suggestion and device, to keep out of sight the awfully humiliating, certain, and utter overthrow to which the Devil is doomed, and the final, certain, and complete triumph of the Redeemer's kingdom.

Now, perhaps some parts of said prophecies are metaphorical, while others are literal; but in each and every instance, whether figurative or literal, representing a special and glorious result.

For instance, the language "And it shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills," represents the exaltation, superiority, final and complete triumph of the Redeemer's kingdom, as expressed in Daniel, where it is said of the little "stone" that it "became a great mountain and filled the whole earth."

But the language "and all nations shall flow unto it," I take to be literal. Not "all nations" in general, but each and every one of every nation in special shall actually at some time "flow unto the mountain of the Lord's house" and become reconciled to his will.

Also the language "And they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more," I take to be equally literal; for how *absurd* that Christ's kingdom shall so triumph as that the nations shall not fight each other in general, but do so in special. Again, how *false* that the nations shall fight and destroy each other in general or in special, and at the same time discontinue a knowledge of military tactics. Again, how *inconsistent* that swords, spears, cannon, and other such engines for human destruction, can be used in their present form for any except the purposes for which they were constructed. Again, how *very absurd the notion* that when swords, spears, cannon, and other such implements become useless, men possessing the wisdom of the serpent will throw them aside into heaps and allow such a vast amount of the best metal to corrode and waste unemployed, and at the same time continue the trouble and expense of working difficult mines to obtain their needed ore. Then, how *very false the theory* that said language signifies anything at all, unless it means just what it says, and the time does actually come when "nation shall not lift up sword against nation, neither learn war any more," and when swords, spears, cannon, and other such engines are actually molded into plowshares, pruning-hooks, and other useful implements for man's

preservation and life, rather than his destruction and death.

The language, however, that "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them; and the cow and bear shall feed, their young ones shall lie down together, and the lion shall eat straw like the ox; and the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den; they shall not hurt nor destroy in all my holy mountain," is where Satan seems to befog the minds of so many respecting the literalness of the above prophecies. But though I assert nothing positively—since I know of nothing positively revealed on the subject—yet I can see no difficulty at all nor inconsistency in understanding said language as perfectly literal, for, to my mind, none but a literal interpretation will make out the entireness of Satan's overthrow and the completeness of Christ's triumph; because no other interpretation will represent the state of perfect peace that everywhere existed before Satan's success. When God created this world he pronounced it "very good." There was no disorder of any kind, neither sinfulness, voraciousness, nor ferocity. All was peaceful, tranquil, and harmonious. And this state of things continued, too, until our first parents sinned; after which there was an utter derangement and disorder, that has continued from that time until the present, and will continue, too, until the cause of Christ triumphs and the powers of darkness are utterly overthrown.

There is not the slightest intimation that the beasts and reptiles in the Garden of Eden lived on nothing,

much less that they had any disposition to bite and devour one another. There, doubtless, if there was any, lions did actually "eat straw like the ox," and all other irrational animals lived on vegetable food, as did Adam and Eve. Flesh-eating was the result of sin, arising from Satan's success. Why not, therefore, conclude that he shall be overcome in this respect as well as in every other, and that at some time all beasts and reptiles will again live on vegetable food, as they did at first, the lion actually eating straw like the ox? None; but such a conclusion will entirely overthrow the powers of darkness and give to Christ a perfect victory. And I, for one, hold to that kind of a triumph for the cause of Christ; and hence that the language where the wild beasts and poisonous reptiles are represented as losing their voraciousness and ferocity should be considered and interpreted as literal and special, rather than as figurative and general. Consequently, that it is more proper to conclude that the time will certainly come when there shall be a perfect peace among even irrational animals, rather than that Satan shall always reign in war and bloodshed among that class of beings.

Indeed, if nothing else, the language "for the earth shall be full of the knowledge of the Lord, as the waters cover the sea," must signify this world's conversion to Christ, because, if metaphorical, the figure must be equal to the representation. Since, therefore, the representation is that the knowledge of the Lord shall fill the earth *as* the waters cover the sea—and every part of the sea is covered with water—it follows that at some time every part of the earth shall actually be filled with the knowledge of the Lord,

and in the sense, too, of conversion; that is, at some time every one in the world capable of repentance and faith shall have obtained an *experimental* "knowledge of the Lord."

Now, that this will be so is further evident not only from the fact that the laws of God are to be "put into the inward parts and written in the heart," but especially from the fact that the time is coming when there shall be no occasion at all for "the neighbor to say to the neighbor, nor the brother to the brother, Know the Lord, for they shall all know me from the least of them even unto the greatest of them, saith the Lord"; his kingdom having extended "from sea even to sea, and from the river to the ends of the earth." Now, this state of things can never exist until the earth is full of the knowledge of the Lord in the sense of conversion; for until then there will be an occasion to say to the neighbor, to the brother, and, finally, to every one unconverted, "Know the Lord." Since, therefore, according to scripture, the time is coming when there shall be no such occasion, nothing can be more evident than that at some time all capable of repentance and faith shall know the Lord experimentally, and the world be actually converted to Christ.

Indeed, since the most and the greatest obstacles to the work relate to professing Christians themselves, all of which can be overcome; and since the Savior requires the work to be done, and requires nothing impossible; and since great and glorious successes have always attended the work whenever and wherever it has been properly undertaken and carried forward; and especially since, in both parable and prophecy, it is positively revealed that at some time such a delight-

ful state of things shall actually exist—the little "'stone' becoming a great mountain and filling the whole earth"; the grain of mustard seed springing up and branching out unto all nations; the "leaven" leavening the whole lump—"all nations flowing unto the mountain of the Lord's house," "beating their swords into plowshares, their spears into pruning-hooks; nation not lifting up sword against nation, neither learning war any more"; "the knowledge of the Lord filling the earth as the waters cover the sea"; "all knowing him experimentally from the least to the greatest"; his kingdom extending from sea even to sea, and from the river to the ends of the earth—I ask, can anything be more evident, from both *reason and revelation*, than that this world's spiritual conquest, or conversion to Christ, is not only possible, but will actually exist at some future time. I, for one, think not. And may God grant, for his Son's sake, that that time may be hastened, and all the inhabitants of earth be thus brought speedily in perfect subjection to his loving and holy will. Amen.

PART II.

The infinite obligation to undertake the work as a whole, and to do all within the power to accomplish it, in which Socinianism is briefly but conclusively refuted, and much other plain, pointed, and indispensable information brought forward as to the nature and fulfillment of the obligation.

CHAPTER I.

THE SOURCE, THE REASONS FOR, AND AN EXEMPLIFICATION OF THE OBLIGATION.

Having, now, upon the world's conversion to Christ, established its possibility, I again propose, by the aid of the Holy Spirit, to dwell upon the *infinite obligation* to undertake the work as a whole, and to do all within the power to accomplish it. "He that saith he abideth in him ought himself also so to walk, even as he walked." (I John ii, 6.) Certainly the Savior has done and is doing all within his power to bring all in subjection to himself, and thus convert the world. And, according to the above, every one of his professed followers ought, in all his conduct, thus to imitate his example. In general and in special the obligation arises—

First. From the fact that *no valid objection* can be urged against the work. Now, perhaps it may be needless to state that, if any such objection could be urged against the work, there would be no obligation

whatever to undertake it. But no such objection can be urged against it—

1st. On the ground that it has not been *enjoined*. For if in the language "Go ye, therefore, into all the world and teach" (or disciple) "all nations, and preach the gospel to every creature," the Savior has not made it the duty of every Christian to do all within his power to secure the conversion of every sinner in the world by a proper use or diffusion of the gospel, he has said nothing at all. Nor is his language to be understood as enjoining what is impossible. And hence it is not to be understood as requiring *any*, much less *every*, professing Christian to *travel* into all parts of the world, and to labor *personally* with every sinner in it; but that, beginning at home, he has made it the duty of *every* Christian to do all within *his* power to secure the conversion of *as many* of the impenitent *as possible*, and thus *each* and *all* Christians together to do all within their power to secure the conversion of *every* sinner in the world by a *proper use* or diffusion of the gospel. Now, that such is the substance of the above language is as evident as words can make it. It is evident—

1. *From what is to be done.* "*Go* ye, therefore." Now, what is meant by the word "go"? Does it signify inattention or speechless ignorance? Can one go by doing nothing or by saying nothing? To go, must not one necessarily act in one way or another? Doubtless many are not aware of the number and variety of different significations in which that term is used. Perhaps some may suppose that traveling is the only act included in the word, and that the Savior meant nothing else when he said, "Go ye, therefore." But such an impression is very erroneous; evident not

only from the signification of the term, but from the fact that, if such were the case, the Savior would be requiring what is impossible. Traveling, doubtless, is one act included in the word, as well as very many others. Whatever act is necessary to get the gospel clearly and distinctly before the mind of every rational creature in the world is what is included in the term "go." After looking up the definition of the word, it seemed to me that no other term could have been selected which so fully expresses the energetic and persevering activity which the Savior requires of his children in this world. And I think, too, that such will be the conviction of every one who will take the trouble to look up the definition of the word as contained in Webster's Unabridged Dictionary. In the edition in which I first looked it up, over two whole columns were devoted to the definition of that term. The first definitions which Mr. Webster mentioned were these: "To move, to pass, to proceed." Then he said, "It is opposed to resting." Then he mentioned some examples. He said, "The mill goes by water or by steam. The clock goes fast or slow." Now we know that neither a mill nor a clock in going has motion like a man in traveling; still they both go, sometimes faster, sometimes slower. From this it is evident that whatever is in motion is going, and whatever is not in motion is not going. And hence, when one is thinking the mind is going; and when one is talking the tongue is going; and thus, perhaps, nearly all the powers of both mind and body may be going at the same time. The mind may be thinking, the tongue talking, the eye seeing, the ear hearing, and the hands and feet moving. When one is thus active he is generally trying to accomplish

something. It is also evident that whatever any one is doing in the Lord's vineyard, whether it be studying, teaching, preaching, traveling, or any thing else that is right, he is, to a certain extent, fulfilling the requirement of the Savior as contained in the word "go"; and that whenever any one is doing all within his power to ascertain and discharge Christian duty, and thus glorify God and save souls, he is obeying the Savior as fully as it can be done by such imperfect beings. Then, to go is "to move, to pass, to proceed"; to act, to keep acting; to try, to keep trying; in short, to do all within one's power to accomplish what is required.

2. *Who are to do this?* "Go *ye*, therefore." Now, who are included in the word "ye"? Are all or only a part of professing Christians? "Only a part," say some, "because," say they, "no part of the work contained in the Savior's last command is binding upon all Christians, because all are not to baptize." But from the fact that one is not to do everything, does it follow that he is not to do anything? Now, every one who has read them knows that the Savior's last instructions contain different kinds of work; for instance, the work of discipling, baptizing, instructing, etc. Now, from the fact that one is not to baptize, does it follow that he is not to do anything at all to secure the conversion of a sinner, nor to instruct him after he is converted? When the Savior says "Go ye," if I understand him, he means *all* Christians as much as *one*, and *one* as much as *another*. This is especially evident from one of the most startling and immutable laws of our being, that of *constant* and *necessary action*. It is as impossible for a Christian to live and not to act as it is to live and not to breathe. And

hence *inaction* is *action*. Inaction in what is right is action in what is wrong. Inaction in the service of Christ is action in the service of Satan. Certainly there is no *neutral ground;* that is, a position in which a professing Christian is doing nothing at all, neither serving the Savior nor Satan. However much one may desire to occupy such a position, realizing that his service at best is very imperfect, still there is no such ground to occupy. Whether he will or not, go he must, necessarily and constantly, either in the service of the Savior or the service of Satan. At the instant, therefore, a Christian discontinues the service of Christ, he begins the service of the Devil. There is no alternative. Now, would the Savior have any of his professed followers go in the service of Satan? If not, he would have them all go in his service, and included all when he said "Go ye, therefore."

3. This is further evident from the *extent* and the *difficulty* of the field to be cultivated. The field is the world, every part of it, or every part at least wherever there is a soul to be saved or lost. "Go ye, therefore, into *all* the world." A very large and difficult field. Now, the larger and the more difficult the field to be cultivated, the more laborers are needed to cultivate it. And here I ask, are all Christians together too many laborers to cultivate such a field? Should the present number do all within their power to accomplish what needs to be done, would they succeed? Doubtless the present number of professing Christians is much too small to accomplish what needs to be done, much less could the work be done by a smaller number. Then the present number must be included in the work, and many more be needed to accomplish it.

4. This is further evident from the *nature* and the *amount* of work to be done. The *nature* of the work is indicated by the term *teach*. "Go ye, therefore, and *teach* all nations." Now, what is meant by the word "teach"? The original word, which in the first part of the Savior's last command is translated teach, is a different term from the one translated teach in the last part of his last instructions. The original word in the last part of the Savior's last command properly signifies to teach or instruct, but in the first part of his last instructions the original word properly signifies to disciple or make disciples. Why King James's translators did not thus render the term into their version of the Scriptures is perhaps best known to themselves; but, as Pengilly observes, "Since disciples are to be made by teaching, perhaps no violence was done to the original by rendering the term *teach*," though doubtless the duty would have been better understood had the term been translated "to disciple" or "make disciples." But however this may be, let it be distinctly understood, and remembered too, that the work everywhere to be done consists in making disciples or securing the conversion of sinners. Are not all Christians to engage in that work? The *amount* of work is indicated by the expressions "Go" "into all the world," disciple "all nations, and preach the gospel to every creature." These expressions taken together show that all is to be done that can be done to make a disciple of every rational creature in the world. A vast amount of work. Certainly all Christians together are none too many laborers to perform such a task. Besides, every Christian should be reminded that, whether he will or not, he must necessarily and constantly either

help or hinder the work. For, as has already been shown, every professing Christian must necessarily and constantly go in one way or another, either right or wrong, either in the service of Christ or in the service of Satan, and hence must necessarily and constantly exert either a good or an evil influence. Now, if the influence be good, it tends to God's glory and the soul's salvation; but if it be evil, it tends to God's dishonor and the soul's ruin. And one kind of influence or another every professing Christian must necessarily and constantly exert, and hence must necessarily and constantly either help or hinder the evangelizing work. Now, would the Savior have any of his professed followers a hinderance to such a work? If not, he would have them all a help to it, and included all in it when he said, "Go ye, therefore."

5. This is further evident from the *way* it is to be done. It is to be done by a proper *use* or diffusion of the gospel. Now, to use or diffuse the gospel properly is to preach it properly. And here I ask, are not all Christians included in the work of preaching? But, understand me, I am not here using the term preach in its special sense—as applied to the work of the ministry—but in its more extensive or general sense, as applied in Acts, where, in speaking of primitive Christians, it says "they went everywhere preaching the word." And here I ask whether in that sense it is not the duty of all Christians to preach? I believe some suppose not—from a very wrong idea of the work of preaching. Some seem to suppose that preaching consists simply in standing up and proclaiming the gospel publicly, and hence that no one has a right to preach except ministers or public speak-

ers. Such a supposition, however, is very erroneous, because preaching does not consist simply in standing up and proclaiming the gospel publicly, but it consists: 1. In *imparting* gospel instruction publicly or privately. For instance, Peter, on the day of Pentecost, preached the gospel publicly—that is, he imparted gospel instruction publicly; but Philip, you remember, preached to the eunuch privately—that is, he imparted gospel instruction to the eunuch privately. 2. This is done by presenting and confirming the gospel, and persuading the sinner. This is what Peter did on the day of Pentecost. He first presented and confirmed the gospel, until the people were pricked to the heart and led to cry out, "Men and brethren, what shall we do?" then he persuaded them; he said, "Repent and be baptized every one of you, and ye shall receive the gift of the Holy Spirit." 3. This is done by either *precept* or *example*. Now, to preach by precept is to present and confirm the gospel, and persuade the sinner either by the *word* of mouth or by the *pen*. Whenever any one presents and confirms the gospel and persuades the sinner by the word of mouth, he preaches by precept; and in this way very much preaching is done, both publicly and privately. Again, whenever any one presents and confirms the gospel and persuades the sinner by the pen, he preaches by precept; and in this way very much preaching is done by means of religious literature such as books, Bibles, tracts, papers, etc. Further, to preach by *example* is to *live out* the gospel in the daily conduct—a very powerful way of preaching, and frequently done by persons in very humble circumstances. It is said "actions speak louder than words." This is especially true in preaching the gos-

pel. It will do but very little, if any, good at all to preach by precept unless one practice what he preaches.

Now, such being the *general* sense in which preaching is to be done, is it not in that sense the duty of all Christians to preach? Is it not the duty of all Christians, both male and female, to impart gospel instruction to the impenitent, in general and in special, and thus try to lead them to the Savior? Is it not the duty of church-members, both male and female, to engage in Sabbath-school teaching, and there impart gospel instruction to youth? Is it not the duty of all parents, both male and female, both saint and sinner, to impart gospel instruction to their children, and thus "train them up in the nurture and admonition of the Lord"? If so, certainly it is the duty of all Christians to preach. Primitive Christians all preached. "At that time there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad, except the apostles. Therefore, they that were scattered abroad went everywhere preaching the word." Who "went everywhere preaching the word"? Not the apostles, for they were not scattered abroad; but the members of the primitive church, both male and female, "went everywhere preaching the word." Then the members of the primitive church all preached. And this is what, in a proper or improper sense, every professing Christian has been doing from that time until the present; because it is impossible for a Christian to live and not to preach in one way or another; because his every act, word, or deed either affirms or denies the teachings of the gospel. Said the Holy Spirit, through the apostle, "Ye are living epistles,

known and read of all men." From this it seems that Christian character and conduct are living monuments of either the truthfulness or falsity of the gospel. If they be correct, they tend to confirm the teachings of the gospel; but if incorrect, they tend to deny those teachings; and one or the other they must be, necessarily and constantly; and hence every professing Christian must necessarily and constantly preach that the gospel is either true or false. Consequently, they are all not only included in the work of preaching, but should be very careful what kind of doctrine they preach.

6. The same is evident from *what* is to be preached. It is the gospel; nothing but the gospel, there being no other sword of the Spirit with which to slay the sinner. Then, we are not to preach our own preconceived notions—that is, notions which have not been revealed; nor are we to "teach for doctrines the commandments of men"—that is, doctrines not contained in God's word; nor are we to preach perversions of the gospel, such, for example, as Antinomianism, annihilationism, Unitarianism, Universalism, Jesuitism, ritualism, and a thousand and one other isms and errors, too numerous here to mention. Nor are we to preach ourselves in any way, but Christ and him crucified. Nor are we to preach history, science or philosophy, except the history, science, or philosophy as contained in God's word. There is history enough, science enough, and philosophy enough for any one to preach. It is the gospel, nothing but the gospel—the first, the last, the beginning, the middle, and the end; nothing but the gospel. *Euanggelion*: that is the original word used to represent the gospel. It is composed of the two words

eu and *anggelion*. The term *eu* properly signifies well or good; *anggelion*, message. The two put together properly signify good message, good news, glad tidings of great joy. Such is the gospel. Sometimes the word is used to represent the history and teachings of Christ as contained in the four evangelists, Matthew, Mark, Luke, and John. Then, again, it is used to represent the history and teachings of Christ as contained in the whole New Testament. And hence what is to be preached, whether a passage be taken from the Old Testament or the New, is the good news, or the history and teachings of Christ as contained in the New Testament.

Now, it has been shown that the word "go," as it relates to the Savior's last command, properly signifies to do all within one's power to accomplish what is required; that every professing Christian is to do this; that this is everywhere to be done; that what is everywhere to be done is to do all that can be done to make a disciple of every rational creature in the world; and that this is to be done by a proper use or diffusion of the gospel. Need anything more be said to show that, in the first part of the Savior's last instructions, he has actually made it the duty of every professing Christian to do all within his power to secure the conversion of every sinner in the world by a proper use or diffusion of the gospel? If not, then the ultimatum of every Christian desire, interest, and effort should be this world's spiritual conquest, or conversion to Christ.

2d. No valid objection can be urged against the work on the ground that its accomplishment is impossible; for, as has already been shown, if the accomplishment of the work be not possible, then nothing is possible.

3d. No valid objection can be urged against the work on the ground of its lack of authority, it having come from the highest authority; it having come from Jesus Christ, the incarnate God; it having come from God himself, because Christ is God. "But no," says the Arian or Unitarian, "the work has not come from the highest authority, for Christ is not God." I say that doctrine is a vile falsehood and from the bottomless pit. A worse doctrine can not be preached than to deny Christ's divinity; for: 1. It saps the very foundation of the Christian's hope. Take the God out of Christ, and he is not a sufficient Savior. 2. It is an awful impeachment of the character not only of Christ, but of both the Father and the Holy Spirit, because it virtually charges all of them with the grossest falsehood, thus invalidating not only Christ's authority, but all that he has ever done, said, or suffered. 3. It is a thrust directly at Christ's authority and our infinite obligation to obey him, for if Christ be not God, he had no right to issue such instructions or lay such a command upon his followers; because those instructions and that command include the whole world and every creature in it. And had the Savior no such right, of course there is no obligation whatever to obey him. But is this so? Now, what I am about to say may perhaps appear to be a digression from the point under consideration. In some respects it is, in others it is not. It is said for the purpose of refutation, instruction, and illustration. It is said not only to refute that abominable theory which denies Christ's divinity, and to furnish the common people with some plain arguments with which to refute the same, but at the same time to illustrate Christ's authority and our in-

finite obligation to obey him. To this end, therefore, let us now—

1. Take a *general view* of the character of God. Let us view him as he existed before any other being was created. Let our minds, in our thoughts, go back to that point in eternity where no being at all existed except God himself. Now, there must have been such a point in eternity because all beings, except God, must have been created. And hence there must have been a point at which the first being was created; and, back of that, there must have been innumerable ages in which no being at all existed, except God himself. For a moment reflect upon the character of God as he then existed. There he was, all alone in the midst of his infinite fullness, surrounded with light unapproachable. Imagination may take wings and soar to its utmost stretch, and then it can hardly approximate toward the slightest conception of the greatness and glory of God as he then existed.

Now, let our minds, in our thoughts, go back to that point in eternity where God first came into existence. Can we conceive of any such thing? Can we conceive of a sufficient cause to produce such an effect as an all-wise, all-powerful, infinite, and eternal God? We can not. But letting our minds, in our thoughts, go back down through the numberless ages of eternity to that point where eternity never began, then, and not till then, may we catch a glimpse of God's self-existence. Self-existent, of a spiritual essence, omnipresent, omniscient, omnipotent, immutable; infinite in wisdom, goodness, holiness, justice, and mercy. Such God has revealed himself to be in both his works and his word. In his word, especially, has he revealed of what the Godhead is composed.

Not of gold, or silver, or precious stones; but of three persons—the Father, the Word, and the Holy Spirit. Now, there are in the Scriptures very many passages which prove conclusively the doctrine of the trinity. Time and space, however, will not admit of mentioning but one or two. And here, aside from all that is said about interpolation, take, for instance: 1. The language "There are three who bear record in heaven" —the Father, the Word, and the Holy Spirit—and "these three are one." Three what bear record in heaven? Three names bear record? Do names bear record? No. But the three persons designated by the three names "bear record." And "these three are one." Three what are one? Three different names a single name? Impossible. But the three persons represented by the three names "are one." One in what sense? And here those who deny Christ's divinity will sneeringly inquire: "Can one be three? Can three be one?" Implying by such questions that three can not be one in any sense, and hence that what the Holy Spirit says is false; for, if three can not be one in any sense, what the Holy Spirit says can not be true, because he positively declares that three are one. Said he, "These *three are one.*" But three can be one in some sense, because the word "one" is used in different senses. And here allow me to state that the whole theory of those who deny Christ's divinity rests upon an *ambiguity;* the ambiguity of the word "one"—Father, Begotten, and Son. An ambiguous word is one used in different senses. Such are the words just mentioned. For instance, when the terms Father, Begotten, and Son are applied to the Godhead, they are used in a very different sense than when they are applied to natural parents and children.

Again: The word "one" is used in two different senses —in a numerical sense and a relative sense. For instance, I say "There is one book." In that case I use the word "one" in a numerical sense, and mean but a single thing. But in Romans xv, 6, we read: "That ye may with one mind and one mouth glorify God." What is meant? That their different minds and mouths should be numerically one? No. But that, as their different minds and mouths related to Christianity, they should all agree and "speak the same thing." In that case the word "one" is used in a *relative* sense, the sense in which it is always used when applied to the Godhead. And "these three are one"; that is, as the three persons in the Godhead relate to existence, essence, and perfections. they are one. They are all one in existence. They are all self-existent. They are all one in essence. They are all of a spiritual essence. They are all one in perfections. They are all omnipresent, omniscient, omnipotent, immutable; infinite in wisdom, goodness, holiness, justice, and mercy. With respect, therefore to existence, essence, and perfections, the three persons in the Godhead are one. That is, they are equal. there is no difference between them. 2. At the baptism of Christ we have a positive and conclusive evidence of three distinct persons in the Godhead. It amounted to absolute certainty; for one was heard and the other two were seen: 1.) There was the Father, speaking from heaven and saying. "Thou art my well-beloved Son, in whom I am well pleased." 2.) There was the Holy Spirit, "in a bodily shape like a dove," descending and resting upon Christ 3.) There stood the Savior before them. Could there, at the baptism of Christ, have been stronger evidence of anything than

three distinct persons in the Godhead? Should you or I hear one person talking and behold two others before us, could we possibly doubt the existence of three distinct persons? We could not any more than we could doubt our own existence. Such at the baptism of Christ was the positive and conclusive evidence of three distinct persons in the Godhead. Yet some dare deny it. But, believed or disbelieved, God, at different times and in various ways, has clearly, distinctly, and positively revealed that there are three distinct persons in the Godhead, and that Jesus Christ is one of those persons.

2. Take a *special view* of God's character as revealed in Christ.

1.) In the Scriptures *all the perfections* of *God are attributed to Christ.*

(1.) Perhaps, however, his *self-existence* is rather more inferential than positive. That is, it is to be inferred more from indirect than from direct statements; though this language is very direct: "Jesus made an high-priest after the order Melchisedec, without father, without mother, without descent; having neither beginning of days nor end of life." If such now was the order of Jesus Christ, he must have been self-existent.

(2.) His *pre-existent state* is evident from this language: "And now, O Father, glorify thou *me*, with thine own self, with the glory which I had with thee *before the world was.*" From this it seems not only that Christ existed before the world, but that he shared the glory of the Father during the numberless ages of eternity in which no being at all existed, except God himself.

(3.) That Christ is *omnipresent* is evident from this

language: "For where two or three are gathered together in my name, there am I in the midst of them." Here the Savior virtually affirms not only that he is omnipresent, but that he is infinite; for his language may thus be interpreted. "For where," or wherever, or anywhere and everywhere, and at any time, "two or three are gathered together in my name," whether in Europe or America, Asia or Africa, or the islands of the sea, "there am I in the midst of them," and at the same moment. Now, since the term "where" implies every place, is it not just as proper to say anywhere and everywhere as to say "where"? And since every place includes a time, is it not just as proper to say at any time as anywhere and everywhere? If so, the Savior's language is properly interpreted as above. Now, we know that on every Sabbath-day there are a vast number of different assemblies gathered together in Christ's name. Which, now, is the most reasonable to conclude, that he is in only one of these assemblies and none of the rest, or that he passes with lightning speed from the one to the other, staying but a very short time in either? or that he is in every one of these different assemblies and at the same moment? Every really sensible, and especially pious person will admit, from what he says, that Christ is always and everywhere in the midst of all the different assemblies gathered together in his name. But a finite being can not be in two different places at the same time. From Christ's language, however, it seems he can be in any number of different places at the same moment. According, therefore, to Christ's own word, he is not only omnipresent but infinite.

(4.) That Christ is *omniscient* is evident from this language: "He perceived their thoughts";

"he needed not that any should teach him, for he knew what was in man." None but an omniscient being could possess such knowledge. Jesus Christ possessed it, therefore he is omnificient.

(5.) That Christ is *self-existent*, *omnipotent*, and *infinite in wisdom* and *goodness* is evident from this language: "All things by him were created, and without him was not anything made which has been made." If, now, Christ is the creator of all things, he was not created, unless he created himself. Further, omnipotent power, infinite wisdom and goodness are attributes very prominent throughout God's works. Since, therefore, Christ is the creator of "all things," he must possess those attributes, and hence is not only self-existent and omnipotent, but infinite in wisdom and goodness.

(6.) That Christ is *immutable* is evident from his whole life upon earth, as well as from his sufferings and death. No other being was ever so severely tried as was Jesus Christ; yet his conduct was uniform. He never deviated in the slightest degree from the path of rectitude. "Tempted in all points like as we are, yet without sin." Truly, he is the same "yesterday, to-day, and forever." Indeed, nothing can be more evident from the holy Scriptures than that Christ did actually possess all the divine attributes; and hence is as really God as that there is any God in the universe.

2.) He is frequently called God; he is called "the wonderful Counselor, the mighty God, the everlasting Father, the Prince of peace." "In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh and dwelt among men." "Great is the mys-

tery of godliness, God manifest in the flesh—seen of angels, believed on the world, and received up into glory." Yes, to the Apostle Paul the incarnate God was a great mystery, notwithstanding his inspiration. He did not pretend to comprehend, much less to explain his whole character. Not so, however, those who deny his divinity. They know, they know, they say, that he was not God. Some say that he was a superangelic being; others that he was a mere man, but a very good man. Yes, they pretend to know it all, and a little more; very much more than the apostle, though he was inspired of God.

But let no one be duped and led astray by such arrogant pretensions and plain contradictions, for, notwithstanding the slanderous and abominable misrepresentations of Christ's defamers, in the Scriptures God the Father, God the Son, and God the Holy Spirit, all represent Jesus Christ as God.

3.) And finally, the *miracles* of Christ are a positive and conclusive evidence of his divinity. He turned water into wine; he restored sight to the blind; he healed the sick; he cleansed lepers; he pardoned sin. By the power of his word he calmed the raging sea; he said, "'Peace, be still,' and there was a great calm." By the power of his word he raised the dead; he said, "Lazarus, come forth," and the dead arose. By the power of his word he created this vast and incomprehensible universe: "He spake, and it was done. He commanded, and it stood fast." Thus, by the almighty power of his word, did Christ Jesus create these heavens and earth and all things therein. "He spake as never man spake." "He spake, and light shone round his head." "He spake as one having authority, and not as the scribes." His words were words of al-

mighty power, infinite wisdom, goodness, holiness, justice, and mercy. Said he, "Go ye, therefore, into all the world and teach" (or disciple) "all nations, and preach the gospel to every creature." Now, should not his authority be respected much more than that of any other? For instance, when the military chieftain commands, is not his authority respected? Is there apt to be any hesitancy in going where he sends, and doing what he bids, though it be before the cannon's mouth and to the grave? How much more should the army of the living God, the followers of the Lamb, listen when he speaks, and go where he sends, and do what he bids, though it be "through floods and flames," and to the uttermost parts of the earth, and to the stake and a martyr's grave. "Go ye, therefore."

4th. No valid objection can be urged against the evangelizing work on the ground of any *defect* in the motive which prompted it, for there was none of the despot about Christ. His instructions and commands, were not at all prompted by a selfish, cruel, or relentless disposition. His nature is love, and all his motives and requirements correspond with the same.

5th. Much less can any valid objection be urged against the *nature* of the work itself, for it is love, like its author; its essence the purest; its object love. The object of the evangelizing work is the same as that of Christ in coming into the world, which, he said, was "not to destroy life, but to save it." He does not say to his followers, "go" take the cannon and the sword and shoot and behead all in rebellion against me. But rather, "Go ye, therefore, and preach" the good news, or "the gospel, to every creature." In short, the Savior's last command is another embodiment of this law: "All things whatsoever ye would that others should

do to you, do ye even so to them." Now, what would professing Christians naturally have done to them? Would they not naturally have all done that can be done to promote their present and eternal good? If so, what is their duty to others? Is it not to do all within their power to secure their present and eternal good?

Second. The obligation arises from the Christian's *relationships.*

1st. His *relationship* to Christ. The Christian is so related to Christ as to be dependent upon him for everything—for life, both natural and spiritual, and all the comforts and blessings of life. And hence the infinite obligation to obey him, not only in all things, but especially in regard to seeking the temporal and eternal welfare of others.

2d. His *relationship* to the world. The Christian is so related to the world that his every act, right or wrong, like the pebble dropped into the ocean, will start an influence for good or for harm that shall roll on not only through time, but until it strikes the nether shores of a boundless eternity. Since, therefore, no one can live to himself nor die to himself, the obligation upon the Christian is infinite, not only to abstain from everything injurious to others, but to do all within his power to promote their present and eternal good.

Third. And finally, the obligation arises from the *duty to imitate Christ's example.* The Savior is our great exemplar. He not only established the law, but he fulfilled it to the very letter. Not only does he say to his followers, "Go, and do all within your power to promote the present and eternal good of others," but

he has done and is still doing the very same thing. As Dr. Watts expresses it—

"My dear Redeemer and my Lord,
I read my duty in thy *word;*
But in thy *life* the law appears,
Drawn out in living characters."

And here I ask, what more could the Savior do than he has already done for a lost and perishing world. Laying aside the robes of his glory, he vacated the central seat upon the great white throne. Stooping from heaven to earth, he took upon himself not the form of holy angels, but the form of sinful flesh, "and being found in fashion as a man, he humbled himself unto death," even the ignominious death of the cross. Though he was rich, possessing the cattle upon a thousand hills, and all the gold and silver, and, finally, all things both in heaven and in earth, yet he became so poor as not to claim a spot of earth large enough on which to lay his aching head, that we through his extreme poverty might become rich! While on earth he denied himself of ease, "going about everywhere doing good."

"Cold mountains and the midnight air
Witnessed the fervor of his prayer;
The desert his temptation knew,
His conflict, and his victory, too."

We all remember his agony in the garden, where "his sweat was, as it were, great drops of blood falling down to the ground"; and how he was betrayed into the hands of sinners; and how, exercising upon his almighty power a counter-omnipotence, "as a lamb led to the slaughter," he suffered himself to be

dragged into that mock tribunal, there to listen to the awfully false and insulting accusations heaped upon him, and "as a sheep dumb before his shearers" "he opened not his mouth"; and how he submitted to the unjust condemnation, and was derided, and blindfolded, and buffeted, and spit upon, and crushed beneath the heavy cross upon his shoulder, and, finally, dragged to Calvary and stretched upon the rugged wood, and his tender hands and feet pierced, mangled, and torn by rough spikes, and his side by the spear; and, suspended between the heavens and the earth, in great agony, not only asking for water to cool his parched lips and slake his burning thirst, and, instead, receiving vinegar mingled with gall, but crying out, "Eloi, Eloi, lama sabachthani?"—My God, my God, why hast thou forsaken me? And gave up the ghost. Such, dear friends, was the infinite condescension, the humiliation, the poverty, the toils, the sufferings, and the death of Jesus Christ for a lost and perishing world. What more could infinite wisdom and goodness devise, or omnipotent power execute, to rescue and save every perishing soul? "Go thou, and do likewise." "He that saith he abideth in him ought himself also so to walk, even as he walked." And may the time not be distant when such shall actually be the fact on the part of every one of Christ's professed followers, and thus, very soon, the Savior, through them as an instrument in his hands, be the conqueror of the world.

CHAPTER II.

CHRISTIAN OBLIGATION CONTINUED.—ITS NATURE AND FULFILLMENT.

Having now, upon the world's conversion to Christ, established its possibility and the infinite obligation to undertake the work as a whole, and to do all within the power to accomplish it, I again propose, by the aid of the Holy Spirit, to continue this part of the subject, discoursing more particularly upon the *nature* of the obligation as to its *contents*, and what is *consistent* and *inconsistent* with it. In special, what it excludes.

1st. Christian obligation admits of *no narrowness*. The Savior would not have his children *spiritual dwarfs;* that is, narrow, contracted, selfish, and partial in their attempts to save souls. In their every effort to please and glorify God and save the perishing, he would have them entirely unselfish, impartial, and thorough. He would have their spiritual vision, hearts, and labors so enlarged as to embrace the whole human family, and their every act, word, or deed contemplate the final and complete triumphs of his kingdom throughout the world. If ever the Savior looks down with pity upon and is disgusted with and ashamed of his children, it is, doubtless, whenever and so far as they allow their desires, aims, and efforts to save souls to be influenced and biased by selfishness, caste, and clannishness.

2d. Certainly, Christian obligation admits of no *unholy selfishness*. For unholy selfishness is the quin-

tessence of sinfulness. And hence, whenever and so far as a professing Christian indulges in unholy selfishness, thus far he is more like a sinner than a Christian. Besides, self is not another. But the gospel is to be preached to others. The light is to so shine that others may see; and hence, so far as a professing Christian, in seeking the good of others, indulges in unholy selfishness, thus far he is acting in direct violation of gospel law and in opposition to God's will. The most effectual way, therefore, to be blessed is to do all that can be done, not simply to benefit one's self, but to bless others.

3d. Much less does Christian obligation admit of *caste* and *clannishness*. Caste and clannishness are relics of barbarism. And hence, whenever and so far as a professing Christian indulges in either, thus far he is more like a barbarian than a Christian. Caste and clannishness consist in respecting men's persons on account of the accidents of life; such, for example, as those of birth, color, education, and position in society. For instance, preferring to others those of our own nation, our own color, our own education, our own wealth, our own position, etc.; having respect to relationships, to the color of the skin, to a "gold ring," to a pretty face, to a fine dress, to a full purse, to a cultivated mind, and to what is considered and represented as a *high* position in society. Doubtless all will admit that in Christian efforts to save souls there is apt to be far too much of the scribe and Pharisee, and very much too little of the good Samaritan. Yet, at the same time, it must be admitted that human nature is such it is very difficult indeed to divest the mind of all prejudice, and entirely keep out of the mind and heart such unhallowed ele-

ments, and thus wholly prevent the desires, aims, and efforts in saving souls from being influenced and biased by such selfish, sinful, and barbarous principles. The reason of this is because unholy selfishness, caste, and clannishness are about as natural to sinful beings as their own existence. It is about as natural for a sinner to prefer some to others as it is to breathe; but spiritually that is not right. For we do not read: "Go ye, therefore, into this or that part of the world, preach simply to this or that tribe, clan, or nation; to this or that color, to this or that individual, to man in this or that condition or position." But what saith it: "Go ye, therefore, into *all* the world and teach" (or disciple) "*all* nations, and preach the gospel to *every* creature." And hence all caste and clannishness, as well as unholy selfishness, are diametrically opposed to the spirit and teachings of Christianity, and in violation of gospel law, and displeasing to Jesus Christ. Consequently, every such thing can not be too carefully avoided in undertaking this world's conversion to Christ.

4th. Christian obligation admits of no spiritual *indifference* or *inactivity*. Spiritual indifference *consists* in a want of spiritual interest. A want of spiritual interest is *exemplified* by spiritual stupidity, inattention, and a want of spiritual sympathy. And hence, whenever and so far as a professing Christian indulges in spiritual indifference, he cares nothing for the interests of Zion, God's glory, nor the salvation of souls. To him it makes no difference whether the cause of Christ is upheld or overthrown, whether God is honored or dishonored, whether the soul is lost or saved. An awful indifference! And from what the Savior said to the Laodicean church, it

seems that spiritual indifference is one of the very worst diseases with which a church or a professing Christian can be infected; for, said he, "I would that ye were either cold or hot, but because ye are lukewarm, and neither cold nor hot, I will spew thee out of my mouth." If, therefore, either a church or a professing Christian wishes to nauseate Christ's infinite soul and become a stench in his nostrils, and finally be vomited forth as a loathsome and disgusting object, let him indulge in lukewarmness or spiritual indifference. Indeed, preferable to Christ is a state of open rebellion, to a stupid, listless, and hypocritical indifference. Spiritual inaction *consists* in unchristian neglect and sinful activity. One can not possibly refuse or neglect to obey Christ and not at the same time submit to and obey Satan, his worst enemy; for, as has already been shown, nothing can be more evident than that inaction in the service of the one is action in the service of the other. Now, what can be more displeasing to the Savior than for one pretending to be a friend and follower of his and yet at the same time submit to and serve his worst enemy? Such, however, is the unavoidable result of spiritual indifference and inactivity; and hence both can not be too carefully avoided. Besides, spiritual indifference and inaction are directly opposed to spiritual life and activity. But Christ's command implies the highest and most glowing spiritual life, and includes the most energetic and persevering activity; and hence all spiritual indifference and inaction are not only in violation of gospel law, but displeasing to Jesus Christ. And hence, too, whenever and so far as a professing Christian possesses and manifests more interest in temporal than spiritual things, he is indulging in spiritual indif-

ference and inactivity and living in violation of gospel law. And hence, too, whenever and so far as a professing Christian refuses or neglects to discharge both public and private spiritual duties, forsaking the closet, neglecting the family, and refusing to attend and take part in religious meetings, and "to give of his substance as the Lord has prospered him"—and thus to expend a portion of his time, strength, and property in Christ's service—thus far he is indulging in spiritual indifference and inactivity and living in opposition to God's will. And here it must be admitted that at the present time especially there seems to be in the world very much more theoretical than practical Christianity. If, however, in this community, or in any other, there are any professing Christians of the selfish caste, and clannish stamp, possessing and manifesting more interest in temporal than spiritual things, and thus indulging in spiritual indifference and inactivity, may the time not be distant when here and everywhere else every such clog to Zion's wheels shall be removed, and "the word have free course, run and be glorified," the evangelizing work unimpeded, and the vast multitudes now spiritually dead, imperiled, and perishing rescued as brands from eternal burnings. Thus much as to what Christian obligation excludes.

We will now attend to what it includes, and what is consistent and inconsistent with it. And here we will state that in order to the fulfillment of Christian obligation in general, it includes a *proper realization* of the *importance* of a *correct understanding* not only of what duty is, but that it has been discharged. In special—

1st. It is very important that every Christian understand *what there is for him to do* toward the

evangelizing work, for without this knowledge it is impossible for him to know that he has done all within his power; because to know that one has done all within his power before knowing what there is for him to do would be knowing what is not known, which, you perceive, would be a contradiction.

2d. It is equally important that every Christian understand *that he has actually done all within his power* towards the work; for without this knowledge it is impossible to know that, in this respect, he has obeyed Christ. Obedience to Christ consists in doing what he requires. Since, therefore, as has already been shown, he actually commands his professed followers to do all within their power to conquer this world spiritually, no one can know that, in this respect, he has obeyed Christ until he knows that he has actually done all he can possibly do towards the evangelizing work.

3d. It is equally important that every Christian understand that, in this respect, as well as in every other, *he has actually obeyed Christ;* for without that knowledge it is impossible to know whether he is in a position for good or harm, and to be blessed or punished. Now, the position for blessing or punishment arises from the position for either good or harm. The Savior can not consistently bless one in a position for harm; and hence a position for harm is a position for punishment instead of blessing. Again, the position for good or harm arises from obedience or disobedience to Christ. Since, now, the Savior requires nothing only what is for the best, and will bless those who obey him and will punish those who do not, it follows that whenever and so far as a professing Christian obeys Christ, he is doing what is for

the best and is in a position for good, and to be blessed; but whenever and so far as he fails to do so, he is in a position for harm, and to be punished. An awful position! A worse position can not possibly be occupied than that of disobedience to Christ. For—

1. It is *God-dishonoring*. Every professing Christian pretends, at least, to be a true representative of God's will to man. Since, now, God is a benevolent being, and prefers the best good of his creatures, nothing properly represents his loving and holy will except what tends to the greatest good to the largest number. And hence, since the evangelizing work has that tendency in the highest degree, so far as professing Christians engage in that work, thus far and no farther do they properly represent God's will to man. And hence, whenever and so far as they fail to do so, they are not only doing what is for the worst and an injury to all, but their conduct implies that God is a malevolent being, and prefers the injury of his creatures to their good. This, now, is terribly God-dishonoring, since it is an awful calumny upon his character and misrepresentation of his loving and holy will.

2. This, again, is very *Christian-afflictive*. For the Savior will not very long suffer, without severe punishment, one of his children thus to malign, misrepresent, and dishonor God among men. Sooner or later the severe rod of affliction will rest upon all such; for, said he, "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he who knew not, and did commit things worthy of stripes, shall be beaten with few stripes." From

this it seems that whether a Christian understand or misunderstand what is duty, so far as he disobeys Christ he must be punished. And we all know that when the Savior strikes it is not in vain, but that his every blow is apt to be terribly severe. Probably nothing is more true and evident than the scripture where it says, "Many are the afflictions of the righteous." But if it be equally true, which it is, that "when a man's ways please the Lord, he will cause even his enemies to be at peace with him," it follows that when the righteous are afflicted, it must be because of disobedience, or because their ways do not entirely please the Lord. Doubtless to the single cause of disobedience may be referred all the afflictions of the righteous from the first conversion until the present time, not even excepting the persecutions of the Middle Ages. Then, to disobey Christ and thus to occupy a position for harm, instead of good, is not only terribly God-dishonoring, but awfully Christian-afflictive.

3. And the worst of all, it is *soul-ruining*. Not to do all within one's power to save souls, and thus conquer this world spiritually, is to act in opposition to both, standing in one's own light and the light of others, and, instead of enlightening the world and saving the perishing, intensifying the spiritual darkness and gloom in which man is naturally enshrouded. Said the Savior, "Ye are the light of the world. If, therefore, the light that is in thee be darkness, how great is that darkness." And again: "Ye are the salt of the earth. But if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and trodden underfoot of men." That is, worse than useless. Every professing Chris-

tian out of the path of duty is like a voluntary floating light-house out of the proper channel, which, instead of guiding aright the storm-bound and danger-environed mariner, leading him to certain destruction by deceiving and drawing him on to the very shoals or reefs it was designed to point out and enable him to avoid. If the impenitent would neither look up to nor follow a professing Christian only so far as he is right, the case would be very different. But such is not the fact; for, from the vast multitudes of idolaters and the very many droves which frequently herd after errorists, it seems that the impenitent are more apt to look up to and to follow a professing Christian when he is wrong than when he is right.

Indeed, nothing is probably more true and evident than that man is naturally a religious being, and more apt to take up with a false religion than a true one. And hence, whenever and so far as a professing Christian happens to get wrong, it seems that then his influence is much more potent for harm than it is for good when he is right. If any doubt this, let them not only read and reflect upon the history of paganism, but carefully note and consider the influence and results of Roman Catholicism, one of the most false, arrogant, deceptive, corrupt, and ruinous spiritual delusions that ever blighted and cursed a fallen world, sin itself not excepted. Doubtless vast numbers, if not a large proportion of the human family, have been led astray and eternally ruined by means of individuals assuming the Christian name, and then, instead of living consistent with their profession, have stepped aside into a forbidden path, and thus occupied a position for harm instead of good, and to be punished instead of blessed. Such a position, therefore, is one of

the very worst that can possibly be occupied in this world. And hence the infinite obligation as well as the infinite importance not only that we thoroughly understand the position we do really occupy as professing Christians, but that we do all within our power to save souls, and thus carefully avoid such a God-dishonoring, Christian-afflictive, and soul-ruining position as that for harm. For, again, nothing can be more evident than that by so doing is the only possible way to avoid such an awful position, because so far as one fails to do so he disobeys Christ, and so far as he thus disobeys such is his actual position; besides, a position for harm instead of good not only deprives one's self as well as others of vast and invaluable blessings, but it tends to defeat the very object of the atonement, and thus to render worse than useless all that Christ has ever done, said, or suffered for a lost world. Now, this thought and fact of themselves should be sufficient to make every Christian very anxious not only to understand what there is for him to do towards the evangelizing work, but very earnest and active in trying to find out what is duty and to discharge the same.

But to understand anything, of course requires more or less attention and investigation. And hence, if there be a realization that even proper attention has not been given to the subject, much less is there a consciousness that it has been properly investigated; much less that what is duty is properly understood; much less that it has been discharged; much less that Christ has been obeyed; much less whether one is in a position for either good or harm, and to be blessed or punished. What an awful doubt! Can there possibly be a worse doubt than to doubt that one properly understands what is for the best in relation to

God's glory, an immortal soul, and especially an endless state of existence? Doubtless the response of every really sensible person is, a worse doubt there can not possibly be. And yet is not such the doubt of every professing Christian so far as he is conscious that he has not properly inquired, much less understood, what there is for him to do towards this world's conversion to Christ?

Now, who and how many professing Christians do you think have given proper attention to this subject? and do actually understand what there is for them to do towards the work? and especially that they have done all within their power to accomplish it? And thus in the past have obeyed and are now obeying Christ; and have thus occupied and are now occupying a position for good instead of harm, and to be blessed instead of punished? Says one, "Such is not my consciousness"; says another, "Such is not mine." And if a response could be obtained from all professing Christians, would each and every one exclaim, "Such is not my consciousness"! That is, every professing Christian conscious that he has not given proper attention to one of the most important or momentous questions that could possibly occupy the human mind, and consequently more liable to misunderstand than to have a proper knowledge of it, and to have disobeyed Christ than to have done as he requires; and thus in the past have occupied, and now occupying, a position for harm instead of good; impeding the evangelizing work, dishonoring God, and ruining souls, rather than doing what can be done to overcome the powers of darkness, and thus save a perishing world. What an awful consciousness! And perhaps, to a greater or less extent, such may be the consciousness

of every professing Christian. Now, whether this be so or not is known only to God and to those who best understand the throbbings of their own spiritual pulsations. But a consciousness that one has very much desired to know, and tried to find out, what is duty and discharge the same, is a very different realization than that, perhaps, after all, duty may neither be fully understood nor discharged, for such may be the trying apprehension of the very best Christian. Those who have desired the most to know and tried the hardest to find out what is duty, and to discharge the same, may have failed to a certain extent, and be more or less conscious of their failure. But those who are thus anxious, active, and apprehensive, you will find, will always be very much pained with any realization of spiritual ignorance and short-comings, and constantly redoubling their diligence in seeking spiritual light and life, and to become more active and efficient in Christ's service.

What, however, should be thought of the man or woman who, professing to be Christians and more or less conscious of spiritual ignorance and short-comings, yet at the same time can hear, read, and reflect upon this subject with perfect indifference? Is such spiritual apathy at all possible on the part of one in whose heart there is the slightest spark of piety? I, for one, think not. And hence, show me a person thus spiritually indifferent, and I believe that I can show you a Simon Magus, or one who has never had any experimental knowledge of Christianity. Every truly converted person considers everything in relation to God's glory and the salvation of souls of infinite importance, and is naturally very anxious about what he ought to be and to do in Christ's service; and very

earnest and active in trying to find out what is duty, and to discharge the same. And hence, if any one is not thus solicitous, interested, earnest, and active, there is no evidence at all that he is a Christian. For said the Savior, "Ye are my friends, if ye do whatsoever I have commanded you." Since, now, the Savior requires every professing Christian to do all within his power to subdue this world spiritually, so far as he fails to do so, thus far he disobeys Christ, and shows that he is no friend of his. And, of course, if not a friend of Christ, not a Christian at all. Again said he—and his language is very radical and severe—"He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him." So far, therefore, as one fails to do all within his power to conquer this world spiritually, and thus disobeys Christ, it is more evident that he is a liar and that the truth is not in him than that he is a truthful person and a Christian. If any, therefore, are not very solicitous, interested, earnest, and active about this world's conversion to Christ, they should not deceive themselves with the thought that they are Christians at all; for nothing can be more evident from the Savior's language than that every truly converted person will thus live in perfect harmony with his commands and the welfare of souls. And here, with the poet, every one should inquire:

"Am I a soldier of the Cross,
A follower of the Lamb?
And shall I fear to own his cause,
Or blush to speak his name?

'Must I be carried to the skies
On flowery beds of ease;
While others fought to win the prize,
And sailed through bloody seas?

"Are there no foes for me to face—
Must I not stem the flood?
Is this vile world a friend to grace—
To help me on to God?

"Sure, I must fight if I would reign."

Yes, *all must fight* if they would reign. And here we may exclaim, away with the "flowery beds of ease" and give us the "bloody seas" Christians; for no others possess the spirit of Christ, nor are any others of any account in this or in any other community; nor will any except such ever succeed in subduing this world to the Savior.

"All very well," says one, "but it is much more easy to preach than to practice." Very true. And yet, suppose the Savior had thus argued and remained in the heavens what would have become of a lost and perishing world? Had Christ felt, argued, and acted like many professing Christians with respect to the evangelizing work, every soul would have perished eternally. Plain talk, but true. And here I ask, how many professing Christians of the present time have any proper idea of the real bone and sinew of spiritual life? The prevailing notion now entertained seems to be simply to get religion and get to heaven. The ideal of the interval between conversion and death seems at present to be made up mostly, if not entirely, of "flowery beds of ease," cushioned pews, or sliding-downhill up to heaven. The object for which Christ came, was crucified, established the Church, and left his children in the world, seems to be almost wholly out of sight. Christian obligation, duty, and labor, and the necessity and utility of Christian work, seem to be but little under-

stood and less realized. The solicitude and efforts of many professing Christians seem to be simply for ease, the adornment of the body, and to make a show in the world. And now what I am about to say I will admit is quite close and cutting, and perhaps by some may be considered rather too severe; but let no one suppose that I have become his enemy because I tell him the truth.

4th. Having noticed the source and some of the reasons for Christian obligation, we will still continue the consideration of its nature, and again inquire what is necessary to its fulfillment? Condescension, humiliation, self-denial, poverty, toils, persecution, ignominy, suffering, and perhaps death itself, may be necessary. "If so," says one, "I pray thee, have me excused." Yes, doubtless, many can say that. But at the same time they do not wish to be excused from conversion, church membership, cushioned pews, "flowery beds of ease," religious finery, frivolity, and glorification; much less from heaven at last. And here I ask, how any one can expect to *die* the death of the righteous unless he *lives* his life? "What," says another, "you do not now propose to throw professing Christians into the gospel scales and weigh them by the side of Christ, that infinite and holy one?" Nothing less, dear friend; for, at last, when weighed before God's flaming bar for the deeds done in the body, nothing less than Christ will be in the opposite scale; nor will any one be accepted only so far as his character and conduct correspond with those of the Savior. "Well," says another, "say nothing about—

1. *Christian condescension*, especially the condescension mentioned in the Scriptures, for it reads, 'Condescend to men of low estate.'" Now, if it had

read differently, if it had read "Condescend to men of high estate," doubtless it would have been much more agreeable to very many even pretending to be Christians. But agreeable or disagreeable, it reads as it reads; and such, too, is alone the condescension all must submit to to imitate Christ's example and fulfill Christian obligation. Now, if I mistake not, there is in the Christian community a class who not only consider themselves, but are considered by others, of high estate. Such, however, generally think and talk very much about the high-minded, the upper circles, the first, second, and third families; and are very careful to observe not only the customs, but especially the style of said families, and to see to it that all who flock together are of the same feather; and are frequently heard to say, "We do not associate with such or such a family or individual, because they lack style, or wealth, or education," or something else of that kind. Now, it is to be deeply regretted that there are any of that character and conduct among professing Christians, but it is too true to be denied. And even those considered and represented as the second or middle class, like the middle of the loaf, seem to be constantly aspiring to those considered and represented as the upper-crust—though sometimes badly scorched. A loaf of bread quickly baked, the upper and under crust badly scorched and the middle thoroughly done, is doubtless one of the best illustrations of the different classes of society. Now take it either way, as it relates even to professing Christians, and you will find that those denominated the upper-crust are generally, if not always, badly scorched; at least, they generally appear very crusty, brittle, and bitter whenever desired to condescend to any in their own

estimation lower than themselves. And even those called the middle class, though the better of the two, are yet not always what they should be; for a part of them seem to be unwilling to condescend to any of either state, high or low, while the rest, for the most part, are willing to and do generally condescend to men of high estate, but seldom, if ever, to men of low estate; and thus, too, on the part of about every professing Christian, whether of the one class or of the other. "What," says another, shocked by such statements, "does the preacher mean that I am to make a companion of and associate with those poor, penniless, old-fashioned, ignorant, awkward, and perhaps dissolute creatures everywhere to be found?" Now, let no one be too hasty in his conclusions, for doubtless in even caskets of corruption are to be found jewels of unlimited value. Suppose, for instance, that a professing Christian of any class, high or low, should happen to know that in a mass of awful corruption there was an invaluable jewel, which, if obtained, would make him a millionaire, and which, too, could alone be obtained by his own personal efforts, do you think there would be any hesitancy in doing all within his power to secure such a prize, though in doing so every stroke of the pick or spade should start a stench almost intolerable? Doubtless, to obtain a large amount of this world's goods such would be the interest felt and course pursued by nearly, or quite, every professing Christian, young or old, male or female; but when it comes to the precious immortal and invaluable soul—hands off! Though it be in the midst of thieves, "all covered o'er with sinful gore," wallowing in its blood and corruption, and constantly exposed to endless death, yet it is either too mean or too poor,

or both, to be noticed by the unchristian priests and Levites passing on either side. For shame on such hard-heartedness, haughtiness, and folly! Dear friends, where can we now find the good Samaritans, always ready and willing to "condescend to men of low estate," and thus do what they can to raise from the sinful gutter the dissolute, the licentious, the intemperate—and even, too, the poor, though in other respects respectable? Right or wrong, in my judgment they are few and scattering. And here let the heady, high-minded inquire: "What great difference, after all, between men with respect to *purity* and *significance?* Is not every one, in a state of nature, about the same? Is not every man naturally fallen and totally depraved? And the heart of every one, without a radical change 'deceitful above all things and desperately wicked?'" True, the corruption in one may come out rather more than it does in another, but yet is it not naturally in the heart? If so, why should one feel himself so much above and superior to another? Was it any superiority or purity in man that drew the Savior from skies? Rather, was it not the reverse of this? Was it not man's lowness, corruption, and awful exposure that caused him to descend to earth? Yes Jesus Christ, the infinite and eternal one, could lay aside the robes of his glory and "condescend to men of low estate," stooping from heaven to earth to pick up from the sinful gutter such unworthy, corrupt, degraded, and insignificant or miserable creatures as sinful men. Yet some of his professed followers can not so much as soil their kid gloves, much less silk dresses, especially fine broadcloth; much less deny themselves of any ease, wealth, finery, frivolity, or grandeur to save a lost and

perishing soul. No, they lack wealth, or education, or especially style, or are somewhat too dissolute to be noticed by such fine, fashionable, well-educated, wealthy, rich-dressed, and especially stylish professing Christians. No, they would not be seen to look at, much less to bow to, much less to shake hands and associate with, such low, miserable creatures; no, not even sufficiently to talk to and pray with them. No, no; they are altogether too exalted, too superior, too knowing, and especially too fine and stylish to have anything to do with beings no lower, nor perhaps as low as themselves, before their professed conversion. Not so, however, the Savior, the all-wise, the all-powerful, and the infinite King of the universe; he could stoop, he could condescend to men of very low estate to save and give to them an immortal crown. For shame on any of his professed friends who to the utmost of their ability are not willing thus to condescend. But in condescending to men of low estate, it is not meant that one is to so condescend as to adopt their bad habits and imitate their sinful practices, but to possess and manifest such a deep interest in their eternal welfare as to show to them that he greatly longs for their salvation. And this, too, can be done without either injuring or lowering one's self in the estimation of either God or man.

Indeed, much of what has now been said is very plain and quite severe, but I think all will admit that at the present time especially there is great occasion for just such statements. And in accord with the same is the following extract from a discourse of Robert Hall. In speaking of martyrs, he said: "The example of these holy persons should be a reproof to

the lukewarmness of many professing Christians. Can we suppose that Christianity was in primitive times at the same low state as at present? Were these martyrs to return again and see the general state of religion, and the practice of some" (and very many now, we can add) "in attending the theater, where the name of God and the sanctity of religion are sported with; were they to see the rapacity of the rich, or the venom of party spirit which prevails, they would inquire: 'Where are the traces of martyrdom? Are these the successors of those who believe the world must be renounced, and that the kingdom of heaven must be taken with violence?' *You* reason upon the lawfulness of amusements until you retain all but your religion. *They* astonished the world by their sufferings; *you* by the portentous magnitude of your vices. *They* sought the favor of divine Providence, and took nothing by violence but the kingdom of God; *you* let go immortality to secure wealth, and leave large legacies to your children or friends, at the expense of lifting up your eyes in torment in a future world. Would not these be the sentiments of primitive Christians? What remains, then, but that we examine our steps? Though we do not now 'reach so high as they did,' yet 'we may reach even higher.' Martyrdom may be considered as the expression of those principles which are, in their spirit, obligatory and common to all Christians. If we are under the influence of the world, that spirit will lead us to renounce Christianity, if it be not done already; and if we have not renounced the love of the world, it is evident that our feet will never stand in that blessed place where they sing the song of Moses and the Lamb. Let us not be slothful, but

followers of them who, through faith and patience, are now inheriting the promises. Let us kindle our dying lamps at their heavenly fires. Jesus Christ, the great protomartyr, says, 'If one will be my disciple, let him come after me.' As we expect eternal happiness, let us seek it in this way, for he has led the path." Oh, for the time to come when such shall be the fact, and when, in imitating Christ, not only with respect to condescension, but in other respects, there shall be a mighty reformation throughout the world; and when the impenitent will be constrained to say: "See not only how those brethren agree, love, and harmonize, but how they sympathize and work together; and especially how they long and work for the conversion and salvation of every sinner—high or low, rich or poor, bond or free, learned or ignorant." For when that time shall have arrived, the victory will soon be ours, and Jesus Christ be the conqueror of the world.

CHAPTER III.

CHRISTIAN OBLIGATION CONTINUED.—WHAT IS NECESSARY, AND OBSTACLES TO ITS FULFILLMENT.

Having now, upon Christian obligation, noticed partially its contents and what is necessary to its fulfillment, I again propose, by the aid of the Holy Spirit, to continue this part of the subject, dwelling more particularly upon what is necessary, and obstacles to its fulfillment.

2. Another thing necessary to the fulfillment of Christian obligation is *self-denial;* denying one's self

not only of *wealth* and becoming poor, but of *ease*, "going about everywhere doing good."

1.) "Indeed," says one, "say nothing about denying one's self of *wealth* and becoming poor, for that matter is more easily thought and talked about than practiced, and hence the less is said about it the better." True, such may be the sentiments of many, but, at the same time, is it wise thus to treat a subject? Why be mealy-mouthed about a matter? Why not look facts square in the face, and think, talk, and act about them just as they really are? Some, from their conduct, seem to suppose that Christ's instructions and commands are meaningless, and all that is necessary is simply to think and talk a little about them, and, at the same time, think and talk of just about nothing. That is, for instance, when the Savior says, "He that saith he abideth in him ought himself also so to walk, even as he walked," he does not mean it all, especially with respect to giving up *all* of one's wealth. Is this so? When the Savior says to his professed followers that they "ought to walk even as he walked," does he not mean that they should do so with respect to giving up wealth, as well as in every other respect, so far as possible? Doubtless he does; and believed or disbelieved, done or not done, when summoned into his presence to give an account for the deeds done in the body, and to be judged *according* to those deeds, every one will find that such is verily the fact. "Weighed again," says another, "and found wanting," for but very few, if any, have condescended as did Christ, much less given up *all* their wealth, as he did, and become poor that others through their poverty might become rich. Yes, the dear Savior could give up *all*

of his almost infinite amount of wealth that others through his extreme poverty might become rich, while many of his professed followers can make others very poor to become rich themselves, and also make their unconverted children or relatives wealthy; and still others can scarcely give up even a tithe, or tenth, of their wealth, as small as it is, that others through even that slight self-denial might become rich. What a terrible contrast! But so it is. Perhaps, now, some may think that the present course of reasoning is upon an improper extreme, and object to such infinite contrasts; but, at the same time, they must admit that it is not beyond what Christ actually did, and requires his children to do, and that no other comparisons better represent the infinite difference between him and those who fail to imitate his example. And here it may be noted that there are two different ways in giving up *all* of one's wealth. One is to entirely put it out of one's own hands into the hands of another. Another is to give it *all* to Christ in such a way as to realize that nothing belongs to us, and then hold property simply as a steward. Like, for instance, two pious and wealthy brothers: Once, when called upon for a contribution to a meeting-house, they quietly remarked to each other: "True, we have some of the Lord's money, and it is not a question at all as to the duty of giving, but where shall we give it?" Then they said to the one who had called upon them, "State your case." He did so; after which they said, firmly but kindly, "We have more urgent calls." And, of course, the one who had called upon them could not reasonably urge his plea any further, because it was evident that those brothers were not only holding their prop-

erty as stewards for God, but had determined to so dispose of it as to secure to others the largest amount of riches. That was perfectly right.

Now, it would not be proper, nor a zeal according to knowledge, for one engaged in secular business to give up all his property and entirely put it out of his possession, because a portion, at least, of this world's goods is needed by such as a means of usefulness. The farmer, for instance, could do nothing without his farm and utensils; nor the merchant without his store and merchandise; nor the manufacturer without his factory and material; nor the mechanic without his shop and tools; and so on of what is needed in connection with the other kinds of secular employment. But though farms, stores, merchandise, factories, material, shops, tools, and other things needed in lawful secular business should be retained by those thus employed, yet they should be held, considered, and used simply as the Lord's property; and every penny arising from their use, except what is needed to sustain those thus engaged, should be expended in Christ's service and in behalf of souls. Now, how many professing Christians do you think have thus held and used and are now holding and using *all* their property? In my judgment, if there are any at all, they are very few and scattering. Perhaps, however, many may say that they have never had riches like Christ to give up and become poor as he did. This may be true. But who and how many can say that they have actually remained poor that others through their poverty might become rich? Doubtless, if no one else, every true minister of the gospel can say that. And here let us now try Christians by the least possible weight upon this point, and see how many can be

weighed and not found wanting in giving up even a tithe, or tenth, of their riches, that others through even such slight self-denial might be blessed and saved. Are there many of even that class? Not many. How very singular that in this respect there should be such a great disparity between Christ and his professed followers. But so it is.

2.) Another thing indispensable to the fulfillment of Christian obligation is denying one's self of *ease*, and going "about everywhere doing good"; and, if need be, submit to persecution or opposition and abuse, and, perhaps, death itself in his "labors of love." Now, professing Christians, as well as others, are much addicted to going "about." As we pass around we frequently meet with them, going from place to place, from house to house. But the all-important question is, what are they doing as they go? Not always what is good. Observe their appearance and listen to their conversation. Frequently nothing can be seen but haughtiness, fashion, and show; nor anything heard except about money-making, the fashions, politics, gossiping, evil speaking, frivolity, and nonsense. "Ah," says one, "such persons, in the Scriptures, are represented as 'busybodies.'" Yes, and they are "bodies" very "busy," too, about what is bad; and, at the same time, perhaps, members of some one of the different denominations. Others seem to be a very quiet sort of "bodies," gliding about from place to place, having scarcely anything to say or to do anywhere or about anything. And hence, so far as good is concerned, are a spiritual blank, not only to themselves, but especially to others. And it must be admitted that generally, if not always, the world is much better off without them; for, if one is not doing good as he goes

about, he is actually doing harm, because, with respect to action, right or wrong, the life of no one can possibly be a blank. And here, as I have before stated I will again repeat, inaction is action. Inaction in what is right is action in what is wrong. Inaction in the service of Christ is action in the service of Satan. Consequently, every one, as he goes about, must necessarily and constantly do either good or harm. Not doing good is doing harm; and hence the life of no one can possibly be a blank. "Ye are my witnesses, saith the Lord." Now, for a witness to be of any account, he not only *must* testify, but must testify *right*. Not testifying at all implies that nothing is known to testify. And not knowing anything to testify, further implies that nothing *can* be known to testify. And hence not testifying positively for a thing is at least negative testimony against that thing, for it implies that there was nothing to be testified; which again implies that all testimony is false. And hence not testifying positively for Christ is at least negative testimony against him. However much, therefore, one may profess to be a witness for Christ, so far as he fails to testify positively for him, thus far he is proving himself to be a witness for Satan, because thus far his testimony is against rather than in Christ's favor; and certainly so far as he thus testifies, he is Satan's witness. Indeed, there is no neutral ground; that is, a position in which a professing Christian is doing nothing at all, neither testifying for nor against Christ, because not testifying for Christ is testimony against him, and doing harm instead of good. It is, therefore, again evident that every professing Christian must necessarily and constantly do either good or harm wherever he is or wherever he goes. Doubt-

less this point is too little understood and realized. To obviate this difficulty, therefore, let us now attend to the different parts of the Church, or the spiritual army, and inquire as to its condition and what is necessary to its success.

1. For instance, take *ministers*. Who are they? They are a class of officials in the Church, or spiritual army, occupying the place next to Christ, one of the highest and most responsible positions that can be conceived. Now, ministers, like others, go about very much. But how do they go? Simply as an officer. Nor from the time they are put into that position until they are relieved from it can they go in another way. They are generally looked up to, considered, and treated as such. And hence, in going about they can not be too careful to have their every act accord perfectly with the high, holy, and awfully responsible position which they occupy. Again: An officer is expected to understand the instructions and will of his superior. And here, after a few remarks upon the character of God's word, I propose to point out a satanic secret which I think but very few have in mind. God's word contains no nonsense. Every part of it possesses an almost infinite meaning. Whether figurative or literal, it always represents an entity, and one, too, generally—if not always—incomprehensible. Every doctrine it contains is inexhaustible, and every character it mentions has an actual representative. Certainly God's word contains no myths; that is, everything it contains, whether of doctrine or of character, is an entity and has a real existence. Consequently, all that is there said about Satan, the old Serpent, the Devil, represents a real being, though, like other spir-

itual beings, to the natural eye invisible; yet of great intelligence, and going about as an awful deceiver and a most malignant hater and opposer of all good.

Now, these statements have been made to disabuse the mind of the adroit suggestions and deceptions which Satan, concerning himself, has succeeded in practicing upon it. Many seem to suppose that though Satan is a real being and intelligent, etc., yet at a great distance from them; and hence that if beset by any evil suggestion or temptation, it arises not from Satan, but either from their own evil nature or from some other human being. This thought brings us to the secret we would disclose. It is this: that doubtless every propensity of human nature, good or bad, and every disadvantage to human beings that has ever been discovered, have been carefully noted by Satan, and are being used to the utmost of his ability to involve the whole human race in the same ruin to which he himself is eternally doomed. Here, doubtless, is the secret of the great disorder in the Church, or the spiritual army. In its going about there is a vast amount of evil doing, as well, true, as some good doing.

Now, I do not wish to be too severe, much less to misrepresent; but, if I mistake not, said disorder arises to a very great extent, if not entirely, from a great defect in the character and conduct of many ministers. But in making this statement, let no one misunderstand me; for though it be true that "like priest, like people," yet doubtless it is equally true that like people, like priest. That is, disorders seldom, if ever, exist alone. If not co-ordinate, they are at least reciprocal. If they exist at all, therefore, every one is more or less guilty. Some may originate

and others aid and abet; and I believe those who aid or abet an evil are considered as guilty and treated as severely as those who originate that evil. And thus, by inevitable fate, the whole spiritual army is driven on pell-mell, in order or out of order, to one point—God's flaming bar; where Adam can not say that Eve was wholly guilty, nor Eve that the Serpent was wholly guilty, but where Adam, Eve, and the Serpent will all find that wherein and so far as they have either originated or encouraged evil they must suffer the consequences of their crime. And hence every one can, if he will, easily perceive how infinitely important it is that every part of the spiritual army see to it that it neither originate nor aid or abet disorder and evil.

The reason, however, that the great disorder everywhere apparent in the spiritual army arises to a very great extent from a defect in the character and conduct of ministers is because the laity in the Church, or privates in the army, naturally look up to their leaders as qualified for their position and familiar with the instructions of their superior; and not only knowing how, but disposed to lead them into all truth. Right here, now, is where we discover the departure from the correct path, and find the great defect in the minister. For in following a minister that is wrong, all go wrong. But how came the minister to be wrong? In regard to this, now, all may be more or less guilty. In the first place, the Church may have been wrong. It may have been too careless, prayerless, and selfish in the matter. It may have laid its hands too hastily upon an individual; or, after setting him apart to the work of the ministry, it may have withheld from him the means neces-

sary to his qualification. In the second place, all this may have arisen from a lack of instruction by ministers. And thus both laity and minister become more or less accountable and responsible for the great disorder and all its terrible consequences.

Dear friends, whatever it may be to you, to me there is nothing more awful, solemn, and important than the matter we are now considering. For, in my judgment, there is nothing concerning which Christians should be more watchful and prayerful, for probably there is no point at which Satan is more earnest and active, because, doubtless, he understands as fully as a finite being can that any defect in the character and conduct of ministers will produce a corresponding disorder and disaster throughout the spiritual army, and be to him one of the most effectual aids possible in his work of dishonor and death.

Here, doubtless, we come to the principal secret and the main cause of the great disorder among the leaders themselves. Satan is constantly playing tricks. If possible, now, he will have the attention in two opposite directions at the same time, and thus confuse the whole scene. Accordingly he will push one class of professing Christians to the extreme of no ministerial education at all, inducing them to believe in the immediate inspiration of what has already been inspired. Another class he will push to the extreme of either an improper training or attaching too much importance to the education itself and too little importance to piety, a special call to the ministry, and the operation of the Holy Spirit in connection with the education. And thus the Devil in the past has stalked abroad, and is now running to and fro throughout the spiritual army cutting up all

sorts of antics with the leaders themselves, throwing both laity and leaders into an awful confusion and having a general dance and jubilee over the whole.

Indeed, how long before the whole of Christ's professed followers will wake up to Satan's devices, and arise with one accord and resist and under God overcome his deceptive power, and go about nowhere doing harm, but everywhere doing good? Not until they become more spiritually wise, devoted, watchful, prayerful, earnest, and active. And now, after a little instruction to the different classes in the Church, I must leave this part of the subject.

And 1st to *ministers*. And—

1. To *ministerial teachers*, or that part of ministers whose duty it is to aid other ministers in a preparation for their work. Now, these ministerial teachers go about as do others. But is there a class who should be more careful about what they do as they go? I, for one, think not; for right here is where about every spiritual error and evil will be either originated and perpetuated or discovered and corrected. And hence the infinite importance of the whole Church especially remembering ministerial teachers at a throne of grace, that they may not be left even to embrace, much less to inculcate error. And as well as for the whole Church thus to be very solicitous for them, they should, too, "take very earnest heed" to themselves. And to do this, I assert positively that even no minister, much less a teacher of ministers, has any right to accept of anything as spiritually true until he knows from his own actual investigation that it is such; or, in other words, there should be no unnecessary guess-work about what a minister believes and

does. If ever there was a class who "ought always to be prepared to give a reason," and a *good* reason too, for all he believes and does, it is ministers, and especially teachers of ministers. As Sir William Hamilton suggests in regard to the study of philosophy, should every minister, and especially instructor of ministers, begin his whole religious belief with a "practical doubt"; not, however, to end in doubt, but to end in one of the most searching and thorough investigations possible, and an actual knowledge of what is positively correct or incorrect in all he holds to, inculcates, or practices. And here I venture that there is not one out of a thousand of even these ministerial instructors who in the whole of his religious belief and practice has been thus scrupulously exact with himself, with his fellow-men, and with his God. Oh, for the good time to come when there shall be in this respect, as well as in many others, a radical and thorough change; for in my humble judgment, when that time does come, all spiritual disorders and evils will very soon disappear.

2. Another class in the Church to be mentioned are *ministerial students*. Now, ministerial students should be just as careful about what they receive from their instructors as teachers are about what they impart to their pupils, for ministerial students may possibly become instructors of ministers; or, if not, they will go out into the wide world where every one will naturally look up to them as the proper leaders of Israel, well qualified for their position and disposed to guide aright. If, therefore, they happen to be careless and prayerless about the instructions received, they may possibly embrace error and go astray themselves, and lead all others astray; and thus, instead of

doing good as they go about, do a vast amount of harm.

3. Especially should that class called pastors be very careful what they do as they go about, for their position is very peculiar, responsible, and trying. Indeed, all under-shepherds should be proper *ensamples* to their flocks. Ministerial *teachers*, in studiousness, thoroughness, and chaste deportment, especially in piety and zeal for Christ, should thus be proper ensamples to the flocks of students around them. *Evangelists*, in their piety, zeal, determination, and perseverance, especially in their unwavering faith, love, wisdom, harmlessness, fearlessness, and conciliatory demeanor, should thus be proper ensamples to the flocks of churches with which they come in contact. *Pastors* especially, in going out and in among the people of their charge, should, by a kind, conciliatory, impartial, and correct deportment, be very careful thus to present a pattern of good works and to hold up a standard of piety and devotion which would constrain all to say, "There is indeed a reality in the religion of our Lord Jesus Christ, and I need it and must have it."

4. And finally, another class in the Church to be mentioned is the *laity*, or the privates in the spiritual army. They especially should be of the right stamp; strictly a volunteer, soundly converted, perfectly loyal, and ready for every good word and work. No one should be admitted to the ranks of the righteous until he thoroughly understands not only what he is and what he ought to be, but especially that there is a vast amount of work to be done, and that to the utmost of his ability he will be expected to aid in its accomplishment. I have no sympathy at

all with that theory which includes, for any Christian, any indolence, cowardice, or inactivity. The duty is the same to improve the one talent as to improve the two or the five. And even women are commanded to have their adornment "not of the embroidery of the hair, but of good works." There is, therefore, work for all, and every one is required to do his part. Consequently, that theory which exempts one Christian from work any more than another is very false. Indeed, as soon as any one is received into the Christian ranks, he should be informed, if he does not know, that there is a special work for him to do, and that, like any raw recruit, he is naturally unacquainted with the weapons and the exercises of the spiritual warfare, and that he is expected to enter at once upon a course of instruction and drilling for his especial work. Nor should there be, on his part, any fearfulness, unwillingness, or hesitancy in doing so. At the same time, it is equally true that both the teacher and the taught can not be too careful and prayerful about the instructions imparted and received. Nor should anything be accepted as correct only what is actually known to be perfectly in accord with Christ's spirit, teachings, and example.

Doubtless there has always been a great defect in both of these respects. In the first place, since the time of the apostles there has always been too much carelessness about the instructions imparted and received. In the second place, there is at the present time not only a great defect in the teaching, but especially in the drilling of the spiritual forces. There are, now, a number of things which conspire to produce and perpetuate these disorders.

1. One is a great defect in the character and train-

ing of the *instructors* and *drillers* themselves. Not having been properly taught and trained themselves, they are not prepared to instruct and drill others.

2. Another is a great defect in the character and training of the *spiritual forces*. And here come up: 1.) The *older members* of the Church, who *should* be the stanch veterans of the Cross, or the efficient "fathers and mothers in Israel." But not having been properly instructed and trained as children, they are unprepared to instruct and drill as parents. 2.) This defect, again, goes back to the *one* who has charge of both the parents and the children. And thus the driller and the drilled, the parent and the child, grow up—or rather come up—very much alike, without much knowledge, exercise, or efficiency on the part of either. 3.) These defects, again, go back to the *instructors* of the drillers. 4.) Their defects, again, go back to the *reciprocal tendency* of all defects. And thus, in regard to spiritual instruction and its application in practice, great defects have arisen and are now arising from the reciprocal tendency of all defects. The great need of the hour, therefore, is not so much the establishment of professorships for spiritual ethics, as the establishment of professorships for spiritual exercises. By spiritual ethics is meant all the instructions of a pure Christianity; by spiritual exercises is meant the application of those instructions in the practice of Christians. Certainly, I think, all will admit that the great need of the present time is not a knowledge of, but an application of the spiritual ethics. It is to be hoped, therefore, that the time is not distant not only when all will insist upon a more searching investigation and thorough understanding of all parts of the spiritual ethics, but when wealthy

Christians will begin to establish in our institutions of learning professorships for spiritual exercises. Indeed, but very few theological and other instructors, as well as their pupils, seem to properly understand the drilling of the spiritual forces. For instance, bring the most of them into a Sabbath-school, or prayer and conference meeting, which are among the principal and most important exercises or drills of the Church. You will observe that the beginning of the exercise, whatever it is, will be apt to be very dry and formal, and the continuance and the end much worse than the beginning. Is it any wonder, therefore, that under such leadership such spiritual exercises frequently, if not always, prove a bane rather than a blessing. Certainly there should be a radical change in this respect. And hence, again, the importance of establishing in our institutions of learning professorships for spiritual exercises.

5.) *Spiritual children*, like natural, are very defective; and hence the infinite importance of the older members of the Church being properly and thoroughly prepared to instruct and train them up in the nurture and admonition of the Lord. They lack instruction, they lack knowledge, they lack experience, they lack courage, they lack almost everything, except existence and the powers for development. Now, passing by the most of their defects, let us, for instance—

(1.) Take a lack of *inclination* and *strength*, two of the young convert's greatest defects. Every part of Christianity is naturally cross-grained to sinful nature. The whole natural being of the Christian, therefore, is opposed to it. And hence, with the apostle, every convert can exclaim, "I discover a law in my members warring against that of my mind." Indeed, the

Christian life is a warfare. It is, therefore, very difficult for the young convert to go forward. But his every effort to do so will increase the growth and strength of the new man, withering and weakening the old; showing that if a proper course be pursued with the spiritual child, he or she will soon become a strong man or woman in Christ, and a stanch veteran of the Cross. And that course is proper instruction and drilling. Every child grows by exercise. Every muscle enlarges and strengthens by use. Every convert, therefore, develops and becomes strong and vigorous by means of spiritual activity. And hence, let the spiritual child be properly instructed and drilled, and in a short time he will become a strong, brave, determined, and successful warrior in the service of our Lord Jesus Christ, the King of kings and Lord of lords.

(2.) Take, again, *spiritual cowardice*, another great defect not only at the present time of about every old one, but especially of every young convert. Now, whenever and wherever there is much of a man-fearing or man-pleasing spirit, it "brings a snare" from which it is about impossible to extricate the Christian to make anything of him. Because, while he is thus scared to death at nothing, he will do scarcely anything but jump at his shadow, and skulk and run. Like, for instance, a volunteer offering himself for military service. He is enrolled, equipped, and placed in the ranks, and then ordered to shoulder arms, present arms, rest arms, forward march; but at once cries out, "Captain, I don't know how; these soldiers will see me and laugh at me"; and thereupon throws down his arms and runs. I ask, what would be thought of him? Again, bring a regiment of such soldiers upon the

battle-field, and let the enemy rest arms, and point the finger and begin to laugh, and thereupon that regiment throw down their arms and run; I again ask, what would be thought of such soldiers? Would they not naturally be the laughing-stock of all time and of the whole world? Now, how singular that such should ever have been the debasing cowardice of a large proportion of the spiritual soldiery! But so it is, and especially at the present time. Do any doubt it? If they do, let them urge professing Christians to deny themselves of ease and of other fleshly gratifications, and work for Christ; to speak, pray, publicly and privately, and do other things spiritually; and thus, as faithful witnesses, testify of and for the Savior, and thus always abound in every good word and work. Will they do it? Not all of them, certainly.

"Well," says one, "I am nothing but a poor, weak brother anyhow; and others think I am excusable, if the preacher don't." "Yes," says a sister, "my Church don't believe in women taking part. He needn't think I am going to do anything. He can't convince me." And thus, when urged right up to the work, very many will at once skulk and run; falling back upon one subterfuge or another—that they are either too young or too old, or too feeble, or have not thus been taught, or don't believe in it, or don't know how, or can't, or won't, or some one will see them or hear them, or especially—and terrible indeed—point the finger of scorn and laugh at them. Alas, alas! for such nonsensical idiocy and debasing cowardice. But note, all such statements are for the Devil and against Christ, and simply an excuse for either abject ignorance, or debasing cowardice, or satanic hypocrisy.

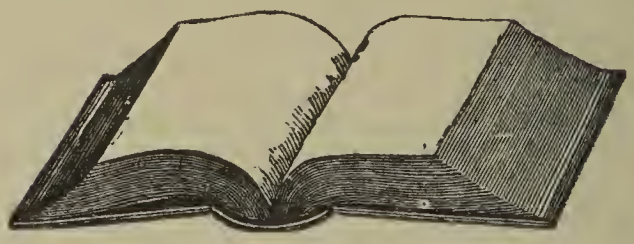
Dear friends, is not a mighty reformation needed right in the Church, as well as in the world? What would the present generation of professing Christians do should the "perilous times" come upon them through which others have gone to a martyr's grave? Would not many be like the seed growing on stony ground, which was soon withered and disappeared? Scorch the present generation of professing Christians with the flames of persecution, as were the prophets, the apostles, primitive Christians, and very many others who have gone to the stake, and doubtless there would be a mighty falling-off in these latter days.

Oh, for the good time to come when all will stand up for Jesus; every excuse for Christ and against Satan; all Christians saying they *must* do this and that and the other thing because it is for the Savior; listening to and obeying his commands; doing by others as they would have others do by them, and thus live consistent with their profession and imitate Christ's example; indulging in no narrowness, much less unholy selfishness, much less caste and clannishness, much less spiritual indifference and inactivity; desiring to know and trying to the utmost of the ability to ascertain and to discharge Christian duty, and thus abstaining from all appearance of evil; glorifying God and thus walking worthy of the high vocation wherewith they are called; condescending to men of low estate, as did the Savior, the King of kings and Lord of lords; denying themselves of wealth, of ease, and especially of every nonsensical and frivolous thing, for the sake of Christ and souls; fearing nothing nor any one, nor any number, except God and to do wrong; when two duties come in competition, always neglecting the

temporal to discharge the spiritual, and thus, all the time, everywhere, and under all circumstances, "seeking first the kingdom of God and his righteousness," assured that if it be done, the first shall be granted, and all other necessary things, in both time and eternity, shall be added; always disregarding and resisting every suggestion and temptation to take such a course as to make a false impression upon the minds of the impenitent, and thus render worse than useless the death of Christ, the preaching of the gospel, the operation of the Holy Spirit, and Christian labor; doing all things with an eye single to God's glory; their influence as the good salt of the earth, their "light as a city on a hill, that can not be hid"; all alive and afire with the love of Christ and of souls—"going about" through heat and cold, through floods and flames, at home and abroad, in public, in private, "everywhere doing good," knowing that by so doing is the only possible way to imitate Christ's example, to fulfill Christian obligation, to glorify God and overcome the powers of darkness, and save the souls of the perishing, and conquer this world spiritually.

Doubtless, in what has now been said upon this part of the subject, every one will perceive a standard of piety and devotion not at the present time very much insisted upon, much less adopted and carried out in practice. Yet it is the standard of the Bible, and could be and should be adopted; and the only standard, too, that will ever succeed in this world's conversion to Christ. Are we, therefore, ready to hear the word of command, to adopt the standard, and go forth from conquering to conquer? If so, as did the Apostle James, let us "show our faith by our works," for faith

without works, like a body that is dead, is a soulless faith, and will be very much worse than nothing when one is called to an account for the deeds done in the body.



PART III.

The infinite importance of the evangelizing work. (Rom. x, 14.) Having now, upon the world's conversion to Christ, established its *possibility* and *infinite obligation*, I again propose, by the aid of the Holy Spirit, to dwell upon its *infinite importance*. As much higher as heaven is higher than earth is the evangelizing work above all other kinds of employment. Any one with any proper view of God's immensity, the vastness of the universe in which he lives, the magnitude of the plan of redemption, the unlimited value and infinite peril of the soul and what is necessary to its rescue and salvation, has but a very slight conception of the infinite importance of the evangelizing work. And here I will state that the importance of a work arises from its *object*, its *necessity*, and its *utility*. A work the object of which is of no consequence is unimportant. An unnecessary work could just as well be dispensed with. A work having no tendency to secure the object proposed is a waste of time and strength and worse than useless. Not so, however, the evangelizing work.

SECTION I.

ITS OBJECT.

The evangelizing work, viewed with respect to its *object*, is at once perceived to be the conception of an all-wise, all-powerful, and an infinitely kind and merciful Being, for its incomprehensible complication,

its unlimited proportions and infinite results—extending not only to the utmost limit of time, but throughout a boundless eternity—could never have occurred to a finite mind. And here, omitting for the present its infinite complications and unlimited proportions, let us—

1st. Consider what great and glorious *results* it contemplates as it relates even to *time*. The great Sovereign of the universe, beholding this fair world deranged and defaced by the foul hand of sin, would again restore it to its original order and beauty. "Go ye, therefore," said he, "disciple all nations and preach the gospel to every creature." Now, all nations discipled through the preaching of the gospel, would not this earth be a delightsome land, a heaven below? Nothing less as it relates to time is contemplated in the evangelizing work.

Then a large proportion of sin's direful effects would at once cease. Then all the different forms of idolatry, licentiousness, intemperance, profanity, dishonesty, crime, war, bloodshed, poverty, wretchedness, and woe would at once disappear.

Then no missionaries nor missionary organizations would be needed. Then rapine, adultry, and fornication would be unknown. Then the houses of ill-fame, now filled with licentiousness, discord, and crime, would be changed into peaceful dwellings, and inhabited by loving husbands and wives and healthy children. Then drunkenness and gluttony, distilling, wholesaling, retailing, and drinking ardent spirits—and their attendant diseases; degradation, poverty, crime, and wretchedness,—would at once cease. Then none with bloated faces, red eyes and noses, covered with rags and dirt, would go staggering through the

streets and wallowing in the mire with the swine. Then every one would have too much respect for himself, for his Maker, and for his fellow-men, to engage in the liquor traffic by either distilling, wholesaling, retailing, drinking, or raising grain for the distillery. If no one would raise the grain for nor sell it to the distillery, no liquor could be distilled. If none was distilled, it could neither be wholesaled, retailed, nor drank. If all were subject to God's will, no one would engage in such a nefarious, unprincipled, degrading, and ruinous business. If no one would engage in such a mean and murderous business, of course all its attendant evils would at once disappear. Then no drunken husbands, from drinking dens, would go home to beat and abuse, to starve and freeze a helpless wife and children. Then no broken-hearted and enfeebled wives would go moaning in sadness over besotted, degraded, diseased, drunken, and brutal husbands. Then the children of poor inebriates, half-clad, bareheaded, and barefooted, would not starve nor freeze, nor die in ignorance and degradation for want of the necessaries of life. In short, if all were subject to God's will, every one would be strictly temperate—that is, abstaining totally not only from drunkenness and gluttony, but from tobacco and everything else injurious.

Then Sabbath-breaking would be unknown. All the hunting, fishing, gambling, drinking, sailing, riding, visiting, and feasting on the Sabbath would at once be given up. Then the servant-girls now kept at home to prepare sumptuous feasts for church-members would be permitted to go to meeting as do others, and thus attend to their soul's interests and keep the Sabbath-day as required in God's word.

Then none would be shocked nor pained by obscene talk nor profane oaths, belching forth from corrupt hearts and polluted mouths.

Then swindling and defrauding or cheating, and all other forms of dishonesty, as well as lying, stealing, robbing, murdering, and all such crimes would be unknown.

What a delightful state of things if such were the case. Nothing but good-will, virtue, and happiness among men; no injuring each other in either character, person, or property; needing no bars, bolts, locks, gibbets, state-prisons, nor any such things to intimidate and restrain the lawless. All the doors and windows left wide open in the midst of hot, sultry nights; nothing at all intruding, except the cool, refreshing breeze, and all this, too, within the populous city. Every costly, precious thing within the reach of every hand; none, however, touching aught except his own. "No man looking upon his own things, but every man also on the things of others." "No man seeking his own, but every man another's wealth." However paradoxical and improbable that, in this world of selfishness and crime, one man should love and seek to make another rich, yet such would actually be the fact were all subject to God's will.

Such, now, being some, if not all, of the glorious results contemplated in the evangelizing work as it relates even to time, can its importance in that respect be estimated?

2d. Much less can it be estimated as it relates to *eternity*. All temporal advantages, however great and glorious, are as nothing and but for a moment when contrasted with those of eternity. As much longer as eter-

nity is than time, and as much more durable as another world is than this, does even the slightest eternal advantage surpass in grandeur, magnitude, and importance the whole of temporal blessings. Viewed as it relates to eternity, the evangelizing work includes every conceivable advantage.

From what a vast amount of suffering it proposes to rescue the soul! Now, the sufferings of even one soul throughout eternity will amount to very much more than all the sufferings of the whole human family from man's creation to the world's destruction, multiplied any number of times. Nor does the evangelizing work propose simply to prevent the eternal sufferings of only one soul, but the endless wretchedness of vast multitudes exposed to and susceptible of eternal burnings.

If, therefore, the object of the work was simply to prevent suffering, any one can easily perceive that its importance is far beyond computation. Its object, however, is not merely to prevent such a vast amount of suffering, but it includes all the possessions and attractions of an heavenly and an endless development in knowledge, power, and happiness in a state of perfect holiness. From the one it proposes to deliver souls, putting them in possession of the other. What the Savior by the atonement has made possible the evangelizing work proposes to make actual. By the atonement the Savior has made it possible for the sinner to be saved. The evangelizing work proposes, under God, to get the sinner to accept of salvation and be saved.

In short, since the first, the highest, or principal object of the work is God's glory through the soul's salvation, its importance appears the most conspic-

uous when viewed as it relates to the soul's *condition* and *value* and *danger*.

1. The soul's *condition*. Like the condemned culprit awaiting execution in a prison from which escape is impossible, is every sinner naturally exposed to God's wrath and eternal ruin. "Sin is the transgression of the law," and "all have sinned and come short of God's glory." Hence every one is naturally condemned not only at the bar of God, but at the bar of his own conscience. Continuance, therefore, in this life is only a short respite or opportunity for repentance and pardon before execution, and whether the opportunity be improved or misimproved, either pardon upon repentance or execution in case of obstinacy is as certain as the sinner's own existence.

True, the impenitent can escape this life, but it is equally true that without repentance they can not possibly avoid eternal punishment. The object, therefore, of the evangelizing work is to get the condemned sinner awaiting execution to repent and obtain pardon before he is executed. Consequently, the importance of the work is equal to repentance and pardon, which together are equal to the soul's value and its redemption. If, therefore, any one can estimate the value of the soul and the value of its redemption, he can estimate the importance of the evangelizing work, and not otherwise, for the one is equal to the sum of the other two.

2. The *value* of the soul arises from its *nature*, *susceptibilities*, *duration*, and *destiny*.

The soul—what is it? and echo asks—what? No one at all acquainted with the nature of things and his own ignorance will attempt to describe the nature of the soul. All we *do* know or *can* know about the

soul is from revelation and its phenomena or manifestations. From these it is evident that the soul consists in a combination of powers, the nature and extent of which are far beyond either finite conception or human comprehension.

But though the soul in many respects is incomprehensible, yet enough is known about it to understand that it is endowed with very great and wonderful *susceptibilities*. Now, it is these susceptibilities which make the soul so very valuable, and so very important that it should be saved.

And here, passing over some of the more abstract or metaphysical parts of the question, let us now for a moment carefully reflect upon a very practical, yet at the same time—to the impenitent, at least—dread reality, the terrible consciousness of which the soul is susceptible, and which is the basis and evidence of all its other faculties.

Nothing can be more evident to the mind than its own consciousness and what that consciousness reveals or makes known. Every one knows that he can think and reason and understand, and remember and reflect, and love and hate, and will and distinguish between right and wrong, and enjoy pleasure and suffer pain, and develop indefinitely.

Now, putting the transparent, the universal, and the immutable *law* of an *endless development* with the other powers of the soul, what a wonderful being we have. "What a mystery to man is man!"

Now, that the soul is susceptible of *eternal development* may be as evident to the mind as its own existence. All know that the infant possesses all the powers of the man in an embryo state, and that as soon as born into the world those powers begin to develop,

the child progressing in physical stature and strength and mental acquirements; that soon it can creep, then walk, then talk, lisping the names of parents, learning its A, B, C's, spelling, reading, writing, and pursuing the higher branches of knowledge. And thus, too, Christians are represented as developing spiritually, growing up from spiritual childhood to strong men and women in Christ Jesus.

Indeed, nothing should arouse Christians more in behalf of the impenitent, nor the impenitent more in their own behalf, than this same law of endless development of which the soul is susceptible. Annihilate the power of development of which the soul is capable, and then, perhaps, the amount of knowledge or guilt, and the consequent enjoyment or suffering to which the soul may attain during its existence, could quite easily be determined. But as it is, it can not be done; because the soul, being of endless duration, will develop eternally in a state either of knowledge, power, and happiness, or of sin, guilt, and wretchedness.

Such is our *destiny*. "As the tree falls, north or south, so it lies." So the soul, in whatever condition when it leaves the body, happy or miserable, in that condition it must remain forever and ever. Oh, what terrible opposites! What infinite extremes! Still in the one condition or the other; there is no avoiding it. God's word for it: eternally fixed, barred, bolted, and locked either in the dark and gloomy vaults and fiery caverns of hell, constantly increasing in sin, guilt, and wretchedness, "where there is weeping and wailing and gnashing of teeth, and where the fire is not quenched and the worm dieth not"; or in a state of bliss and inexpressible enjoyment, constantly increasing in knowledge, power, and happiness, the

cup ever enlarging and always running over, ever approaching the Godhead, but never arriving there; forever basking in the sunlight of God's countenance, sharing his smiles and his glory, and taking large draughts of his inexhaustible love in the midst of holiness, surrounded with all the possessions, the attractions, and the mansions of an heavenly inheritance.

Now, the soul being of such a nature, and endowed with such wonderful powers and susceptible of such a vast amount of sin, guilt, and wretchedness, as well as knowledge, power, and happiness—and eternally destined to either the one condition or the other—can its value and the importance of its salvation be estimated? Count and comprehend the numberless ages, days, hours, and seconds of eternity, then, and not till then, count and comprehend the inestimable, the infinite, and the eternal value of an immortal soul, and the importance of its rescue and salvation.

3. Besides the impenitent are in *infinite peril*. Like one slumbering in a burning building, unconscious of his situation and danger, is every sinner naturally insensible to his real condition, and liable at every moment to be consumed eternally. The flames of hell are kindled around the sinner's soul. Hence, when one is converted he is represented as a "brand" plucked from the burnings. As a "brand"—that is, something partially consumed.

All the evils within and without the sinner are the effects of sin, and the flames destined eternally to consume both soul and body forever increasing in severity, unless extinguished by the blood of Christ.

All the uneasiness and wretchedness of a diseased mind or body—and frequently they are terribly severe—are but a very slight foretaste of what is to be endured hereafter, unless sin be repented of and pardoned in this life.

"Oh, what horrors hang around the second death," and what terrible dangers await the impenitent sinner! Still he is slumbering in the arms of carnal security, unconscious of his dreadful condition and danger. Can there possibly be greater *insensibility* than is natural to the impenitent? Alas! they are really "*dead* in trespasses and in sins." Alive in one sense, but dead in another; dead spiritually. How else can we account for their spiritual apathy and sinful recklessness?

True, like the leaf, at times they for a moment may shake and tremble when the lightnings flash, the thunders roll, and the tempest rages around them, but as soon as all is over, like the senseless leaf, they settle down again into a motionless quiet, seeming neither to realize, nor at all to reflect upon their infinite peril. "Eyes have they, but they see not; ears, but they hear not; neither do they understand." They are utterly destitute of a proper spiritual consciousness. True, when death, from disease or from some other danger, stares them in the face, they may think and pray a little, and, perhaps, make a few good promises; but as soon as the danger is past, all is again forgotten. God's bounties, entreaties, and judgments they alike treat with indifference and contempt. The Holy Spirit they grieve by resisting his wooings and strivings. God's bounties they worse than waste in riotous living, and all his reproofs and judgments they set at naught, and plunge themselves deeper and deeper into vice

and immorality, perhaps licentiousness and intemperance; or, if not into such flagrant, outbreaking sins, into secret faults equally vile in God's sight.

Thus they spend their days and nights, week after week, month after month, year after year, perfectly regardless of their danger and the awful consequences of such a course of conduct.

Thus, in the past, a large proportion of the human family has lived and died, and is now writhing and will continue to writhe eternally in burnings, gnawings, and anguish.

If the sinner perceived his condition and danger as they really are, *would* he, *could* he, for a moment remain in such a state of perfect indifference? I venture to affirm that, doubtless, before to-morrow morning, every impenitent sinner in the world would be soundly converted if he fully realized his awful situation and danger. But, "No danger, no danger," he says, because he perceives it not.

But can there possibly be any greater dangers than naturally surround the impenitent? Dangers from within and without; dangers from the elements above and earth beneath; dangers upon the land and the sea; dangers from fire; dangers from water; especially from accident, the sword, famine, and pestilence.

Life, indeed, is but a feeble light. How easily it can be destroyed. Like the flickering blaze of a consumed candle the slightest breath can put out; like a scorched and brittle thread the slightest weight can break.

Besides, it is constantly unwinding. Who can begin to conceive the velocity or swiftness with which this life is unwinding, either up to a blissful heaven

or down to a burning hell? Swifter than the whizzing and humming spindles in a cotton-mill; swifter than a cannon ball shot from a five-hundred-pounder; swifter than thought; swifter than electricity upon the telegraph wires; swifter than the lightning's flash, —is every one whirling through time to a boundless eternity.

Every moment that passes snaps and takes a portion of life's fiber, leaving one moment less to live. Hence one begins to die as soon as he begins to live, because every expiring moment takes a part of this life, hurrying one on and putting him nearer his eternal destiny.

The body, too, is a very frail tenement. How easily it can be destroyed. Like the bubble destroyed by a touch. Were it not for the constant, watch-care of an immortal mind, and the ever-wakeful vigilance and preservation of an omnipotent God, the body would very soon die and decay. How very suddenly and by what a slight injury it is sometimes destroyed.

Besides, the body contains within itself the elements of dissolution. Planted deep in its vitals are the seeds of death, ripening every hour. Nor does any one know the moment they will bloom into death, when soul and body must separate, the one conveyed away to the dark and silent tomb, becoming the food of worms; the other summoned into the presence and before the flaming bar of a just God to give a strict and impartial account for the deeds done in the body, and, if unprepared to meet God, to be consigned to a state of endless and indescribable wretchedness.

The impenitent, too, are exposed not only to

natural death, but to eternal suffering. Let no one deny this and contend that there is no such state as that of eternal suffering; for if there be no eternal suffering, there is no eternal happiness, because—

1. From the *source*, the *duration*, and the *nature* of the moral law, the one is as evident as the other.

1.) The moral law grows out of the *relation* intelligent beings sustain to God; hence it is as endless in its duration as that relation. If, therefore, that relation continues eternally, so will the law; and all who are rational believe in the endless duration of that relation.

2.) All such, too, believe in the endless duration of the *reward* and the *penalty* attached to the law, for a law without a reward and a penalty is no law.

3.) Now, since the penalty must be the opposite of the reward—and the reward is heaven, or eternal happiness—the penalty must be hell, or eternal suffering. If, therefore, there be no hell or eternal suffering, there is no heaven or eternal happiness. To deny, therefore, that there is such a state as that of eternal suffering is virtually denying the existence of a law, a law-giver, and everything else. Hence to contend, as some do, that there is no such state as that of eternal suffering is virtually contending that there is no God, no law, no heaven, no hell, nor anything else in existence. The one conclusion is as consistent as the other.

2. But a state of eternal suffering is not only evident from the source, the duration, and the nature of the moral law, but it is equally evident from the *object* and the *nature* of the atonement.

1.) The *object* of the atonement is salvation; but

salvation from what? "From our sins," say some, without explaining in what sense we are to be saved from our sins. "To save us from our sins," you perceive, is a very vague expression without a full explanation—the kind of expressions selected by those who deny such a state as that of eternal suffering.

Now, there are but two possible senses in which we can be saved from our sins. We must be saved either from *sinning* or from the *consequences* of sin. If the object of the atonement was to save entirely from sinning, it failed in its object, for "all have sinned." If from anything, therefore, it must have been to save from the effects of sin, either in *this life* or in *that which is to come.* If the object of the atonement was to save entirely from the effects of sin in this life, it again failed in its object, for all to a greater or less extent are subject to those effects, even the very best Christians as well as the impenitent. If, therefore, the object of the atonement was not to save entirely from sinning, nor from the effects of sin in this life, if from anything it must have been to save from the consequences of sin in another state of existence. The effects of sin, therefore, must extend into another life.

This, too, is admitted by a class called Restorationists. But they deny that those effects are endless, and contend that at some point in eternity all will have suffered all they deserve, and be restored to a state of perfect happiness. According, therefore, to their theory, the atonement was neither necessary, nor to save from anything, because all are to suffer all they deserve.

Such, however, is the conclusion of all who deny such a state as that of eternal suffering, except those

who contend that the atonement was to save all, than which a more subtle, deceptive, and destructive delusion could not have been framed.

But finally such is the *substance* of the whole theory of those who deny such a state as that of eternal suffering; for it is, within itself, a contradiction, denying what it affirms, representing God's word as a lie and Christ as a liar, and that certain doctrines are correct, which, in fact, have not the slightest foundation in truth. But enough.

2.) Note again, that the *nature* of the atonement is a conclusive evidence of future and eternal suffering. The atonement consisted in the shedding of blood, innocent suffering, and death. Now, if there had been any other way possible by which God could have been just and save the sinner, it is more reasonable to conclude that he would have preferred that way than that he would have allowed or even encouraged innocent suffering. Or, in other words, if any length of time or degree of suffering would have satisfied the law and relieved the sinner from eternal suffering, it is more reasonable to suppose that God would have subjected the whole human family to that length of time or degree of suffering than that he would have sent his Son into the world to suffer and die as he did. But since Christ has come and suffered and died, thus making the atonement, it is evident that there was no other way possible by which the sinner could have been saved.

Hence that without the atonement every sinner must have suffered eternally.

Hence that the object of the atonement was to save from eternal suffering.

Hence that there is such a state as that of eternal suffering, and every sinner is naturally exposed to it.

Again: The impenitent are not only thus exposed, but if they happen to die unprepared to meet God they *must* suffer eternally, for the Savior says they *shall*. Said he, "And these" (that is, those unprepared to meet God when summoned into his presence) "shall go away into punishment eternal." (Mat. xxv, 46.) True, in the old scripture version it reads, "everlasting punishment," but in the original it reads "*eis kolasin aionion*"; *eis*, into; *kolasin*, punishment; *aionion*, eternal—into punishment eternal.

According, therefore, to Christ's own word, there is not only such a state as that of eternal suffering, but those who happen to die unprepared to meet God must suffer eternally.

Then the sinner's eternal destiny, for good or ill, is suspended upon every moment of this life. He can not be both, nor can he be neither, and hence he must be the one or the other at every moment. That is, the sinner can not be both penitent and impenitent at the same time, nor can he be neither penitent nor impenitent; hence he must be the one or the other at every moment.

Now, at every moment the sinner remains impenitent he is exposed to a state of eternal suffering, but at the moment he repents and obtains pardon he is relieved from such a state, and adopted as a son or daughter into God's family, and "made heir and joint heir with Jesus Christ to an heavenly inheritance."

Certainly it is of infinite importance that the sinner be relieved from such a state of awful exposure and his eternal good secure to him at every moment.

Since, therefore, the *object* of the evangelizing work is to rescue the sinner from the one, putting him in possession of the other, its importance must be infinite.

Again: The sinner is not only thus exposed, but it is perfectly uncertain *when*, *where*, or *how* he will be called from this life into another.

Who knows *when?* In what year? In what month of the year? In what week of the month? In what day of the week? In what hour of the day? In what minute of the hour? In what second of the minute? Soon, very soon, the last tick of the clock will come in the case of every one. But when? The Savior replies, "In such an hour as ye *think not*, therefore be ye also ready."

Who knows *where?* At home or abroad? On the land or the sea? Among friends or foes? No one knows.

Who knows *how?* And we may ask legion, for the different ways in which this life may be destroyed are almost innumerable.

Besides, it is not only perfectly uncertain when, where, or how the sinner will be summoned into the presence of God, but he is liable at every moment to die, and to be eternally fixed in a state of indescribable wretchedness. Talk not of security and safety where there is none. No greater dangers can possibly be conceived than naturally surround the impenitent. Suspended from eternity in time by the brittle thread of life, they hang dangling between heaven and hell, that thread liable at every moment to be severed and they precipitated into the dark and fathomless abyss of eternal despair. Life, indeed, is but a brittle thread and feeble light; how easily it can be destroyed. Be-

sides, it is constantly unwinding. Every moment that passes takes a portion of this life, leaving one moment less to live. Hence as soon as the ball of life is received, it begins to unwind, and whizes with lightning speed to its end.

Is there no danger of *sudden* death? Ask the vast numbers who in the midst of apparent health have instantly expired.

Is there no danger of death from *violence?* Ask the billions who have thus been killed; very many by quarreling and fighting, by highway robbers and midnight assassins, by wild beasts and poisonous reptiles, and vast numbers more by wars, even in our own favored land, as well as in other parts of the world.

Is there no danger of death from *tornadoes?* Ask the vast numbers who have been blown out of existence.

Is there no danger of death from *lightning?* Ask the thousands who have been instantly struck dead in their tracks.

Is there no danger of death from *accident?* Ask the vast multitudes who in various ways have thus been killed; in traveling upon land or water, by falling in walking, by horses running away, vehicles overturning, boats upsetting, collisions on railroads, vessels taking fire, springing aleak, wrecking, stranding, foundering, sinking, and the very many who accidentally fall overboard. Is there no danger of the ax glancing, the tree falling, the horse kicking, or being accidentally crushed by machinery, or shot, or drowned?

Is there no danger of death from *fire?* Ask the

millions who in the past, and of late at Boston, Chicago, and other parts of the West and of the world, have unexpectedly been burned up alive.

Is there no danger of death from *famine?* Ask the multitudes who have starved and frozen to death.

Is there no danger of death from *disease?* Ask the large proportion of the human family that has been swept from the earth by the cholera, raging fevers, and very many other fatal and destructive epidemics.

"True," says one, "danger enough to others, but not to me." How does he know? Talk of the safety of an impenitent sinner! Talk as well of the safety of one in a burning building, unconscious of his situation and danger. Every impenitent person in health even, and by his own quiet fireside, is in about as much danger as the soldier upon the battle-field in the midst of the fiercest action, the balls and shells whizzing in every direction. The very air we breathe, the water we drink, the food we eat, are fraught with death.

The shafts of death are flying thick and fast around the sinner, liable at every moment to penetrate life's vitals, withering the body, and launching the immortal spirit into another world and an endless perdition. If protected and preserved at all, protected and preserved alone by an almighty shield and infinite mercy. But that mercy slighted will soon be withdrawn; then the impenitent are ruined, soul and body, for time and eternity. Such is the object of the evangelizing work, and such are some of the great and glorious results it contemplates as it relates to both time and eternity; and such the condition, value, and danger of the soul; and such its nature, susceptibilities, duration, and destiny; and such its infinite peril, insensibility, exposure, and liability. Yes—

Hear, O heavens! and give ear, O earth! the object of the evangelizing work is the subjugation, the rescue, and the salvation of vast multitudes already smoking and blazing in sin, from eternal burnings. Hence it is of infinite importance, and should be carried forward with the utmost dispatch and the most vigorous energy. "Go ye, therefore."

SECTION II.

ITS IMPERATIVE NECESSITY.

Again: Viewed with respect to its *necessity*, nothing can be conceived to be more imperative nor of greater importance. Now, it would seem that beings endowed with reason would not become so awfully irrational as to suppose that when God uses language signifying action, he means inaction; or, if action be required, it is of no consequence; yet such is the strange anomaly among even professing Christians. For though God says, "Go ye, therefore, into all the world and teach" (or disciple) "all nations," yet some seem to suppose that either action is not required, or, if it be required, it is of no consequence. But notwithstanding Antinomianism and all other isms to the contrary, the evangelizing work is of the most imperative necessity.

And here, with the apostle, let us inquire "How" the impenitent "can believe in him of whom they have not heard? and how they can hear without a preacher"? Or, in other words, how a single sinner

can be converted and saved without the use of Christian or human instrumentality?

Now, not stopping to dwell upon this question abstractly, let us at once inquire whether any such conversion has ever occurred? Review the past, look over the world, read history, search the records and the Scriptures; can such a conversion be found? Indeed, very many were converted before Christ's advent into the world, and since then vast numbers have been converted; but how was their conversion secured? In vain review the past, in vain look over the world, in vain read history, in vain search the records and the Scriptures; except, perhaps, Adam and Eve, I challenge the whole to produce a conversion which was wholly secured without the use of Christian or human instrumentality? Aside from Adam and Eve, such a conversion can not be found within the annals of time.

I believe, however, Antinomians contend that the Apostle Paul was such an example. They seem to suppose that no instrumentality at all was used in his conversion. That he believed in him of whom he had not even heard, and that he actually heard without a preacher, than which nothing can be more absurd. But the apostle had frequently heard of Christ before his conversion; the gospel had frequently been presented and confirmed to his mind, and he had been urged to embrace and obey it, not only by the word of mouth, but by the holy lives and sometimes sufferings and death of those he was persecuting. The apostle, therefore, was not one whose conversion was wholly secured without the use of Christian or human instrumentality. His faith, like all others had come

"by hearing, and hearing by the word of God." That is, his faith had come by means of hearing the gospel preached—that is, the preaching of the gospel had been a means of preparing his heart to receive that faith which afterwards was bestowed upon him in such a miraculous manner. Hence when he said, "So then faith cometh by hearing, and hearing by the word of God," he spoke from experience, for his faith had come in that way; nor can we conceive how else it could have come.

"But," asks one, "are not all things possible with God?" But returning the question, are all things possible with God? Can God do what is inconsistent? Can God begin the existence of a being and have that being self-existent? Can God act in direct opposition to his own purposes? Can God deny himself? Can God lie? Certainly there are some things which God himself can not do. In short, God can do what is consistent, but he can not do what is inconsistent.

Now, it would not be consistent for God to convert a sinner without the use of Christian or human instrumentality, because he has purposed to use such instrumentality in the sinner's conversion.

From what we know of the conversion of souls, it is evident that God has purposed to convert them by the use of means, and that one means he has purposed to use in their conversion is the preaching of the gospel; for we read, "It pleased God," not by foolish preaching, but "by the foolishness of preaching to save them that believe." Since, now, the gospel can not be preached without Christian or human instrumentality, it is evident that God has purposed to use such instrumentality in the sinner's conversion. If,

therefore, he could be converted without the use of such means, he could be converted in direct opposition to God's own purpose, which is impossible.

"But," says another, "'it is not by might, nor by power, but by my spirit, saith the Lord.' 'Paul may plant and Apollos water, but it is God that giveth the increase.'" All true in one sense, but not in another. That scripture language is frequently quoted to show that if there be any spiritual increase it is all of God, and that Christian labor is of no consequence. Just as Satan would have it. He would have it all faith and no works, or all works and no faith. To him it makes no difference which, for in either case he has the ascendency.

For instance, like a man ascending a swift current in a boat with the two oars, faith and works. One calls out to him: "Sir, all you need to do is to use the oar of faith." He applies the oar of faith; around the boat goes one way, and down the stream. Another calls out to him: "Sir, all you need to do is to use the oar of works." He applies the oar of works; around the boat goes the other way, and down the stream. A third calls out to him: "Sir, use both oars." He applies both oars, and the boat moves forward. So "faith without works is dead," and works without faith are dead; but put faith and works together, and something is accomplished. Said the Apostle James, "I will show you my faith by my works." That, and no other, is the right kind of faith; for a do-nothing faith is like a body without a soul—it is dead, dead, dead!

Now a soulless faith will never do, because the planting and watering are as indispensable as the

power of God, and the power of God as the planting and watering. Both are indispensable, for the one without the other will accomplish nothing. It is so *naturally*. Unless the farmer plow and plant, he will receive nothing; nor will he receive anything unless God raises up the seed. So *spiritually*. Unless Christians labor, none will be converted; nor will any be converted unless God attend and bless the labor.

Would a single sinner ever have been converted had nothing been done to secure his conversion? Since the fall of man vast numbers have been converted. But how was their conversion secured? On the day of Pentecost, "about three thousand were converted and added to the Church." But had not Peter and others been there to preach to, pray for, and labor with the people, would a single soul have been converted? There is not the slightest evidence that a day of Pentecost would ever have occurred, much less that any one would have been converted on that day, had no one been there to preach to, pray for, and labor with the people. So, too, with respect to all the conversions which occurred during the time of the apostles and primitive Christians, and which occurred during the great Reformation of the sixteenth century; and, finally, which have occurred since the fall of man.

Had not Judson nor any other missionary gone to Burmah, and there preached to, prayed for, and labored with the people, would a single Burmese have been converted? Not a single Burmese, Assamese, Siamese, Chinese, Caren, nor any other heathen would ever have been converted had no missionaries gone among them preaching, praying, and laboring. It is the

height of folly to suppose a single soul would ever have been converted had nothing been done to secure his conversion.

The necessity, therefore, of the evangelizing work arises from an established law or an established order of sequence between the result of doing and not doing. The result of doing is not merit, but salvation; the result of not doing is eternal ruin.

True, the very best and the most extensive Christian labor possesses no merit at all, nor is it in the least effective for good, only so far as God makes it such. Still it seems that God uses worms to tunnel through mountains, and the foolish and weak things of the world to confound the wise and mighty. So, though Christian labor is within itself perfectly impotent or useless, yet it seems that God has determined that it shall be one of the principal means in his hands for the sinner's conversion and this world's spiritual conquest. Without it, therefore, the work can not be accomplished. Consequently, the result of doing is not merit, but salvation; the result of not doing is eternal ruin. Such is the law and such the imperative necessity and infinite importance of the evangelizing work.

SECTION III.

ITS UTILITY.

And finally, viewed with respect to its *utility*, nothing can be conceived to be more important; and here neither time nor patience will admit of scarcely beginning to recount the innumerable advantages and

unlimited successes which have attended, are now attending, and will continue to attend the evangelizing work.

As it relates even to time, no one of intelligence will attempt nor pretend to fully delineate all the advantages and successes which have arisen, are now arising, and will continue to arise from the work. The whole of civilization and enlightenment, as well as Christianization, everything really valuable in civil government, the arts and sciences, and the different discoveries and inventions of the day, have come directly or indirectly from Christianity and the evangelizing work.

The work, however, as it relates to another life, is where especially it attains its majority and infinitude. Eternity alone can disclose the unlimited advantages and infinite importance of the evangelizing work.

Again, viewed in its tendencies, there is nothing to compare with it. No branch of industry tends more to good nor to secure the object proposed than does the evangelizing work. Millions upon billions have been converted through its instrumentality. Whenever and wherever it has been properly undertaken and carried forward, whether among the civilized or the savage, there has been no lack of success.

If any doubt it, let them carefully read and reflect upon the results of the work on Water Street and at the Five Points in New York city, and among the outcasts of England, as well as other dark and desolate portions of the earth—especially among the heathen, where a few years ago there was not a single convert, much less Christian church, but where churches can now be counted by the thousand and converts by the million.

Doubt the utility of the evangelizing work! Much more doubt the utility of every other thing. Let doubters carefully read and reflect upon the past and present history of the heathen world, whether cannibal, savage, or hottentot, and then see if they can doubt.

If anything is lacking in the work, certainly it is not *success*, but *men* and *means* to carry it on. Yes, I repeat, men and means to carry it forward. That is what is lacking in this community and in every other. Give us, therefore, the men and means that *should* be furnished and *could* be furnished by the cold-hearted, selfish, penurious, indifferent, and inactive professing Christians, and doubtless the work would very soon be accomplished.

How frequently we hear the Macedonian cry, "Come over and help us." How often we read and hear appeals from both missionaries and others for men and means to carry forward the work where it has already been commenced. What does this argue? That the evangelizing work is lacking in utility? The opposite. That it is of the very greatest utility, tending more to good and to secure the object proposed than all other kinds of labor put together.

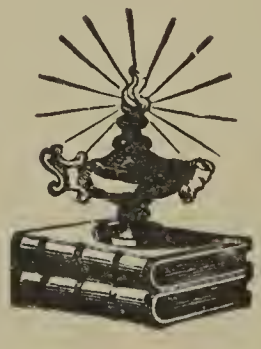
Such, now, being the high object, the imperative necessity, and the great utility of the evangelizing work, is there any means by which its importance can be estimated? Not in the judgment of those who are rational.

Rouse ye, rouse ye, therefore, Christian heralds! On to the conflict and to the conquest! never flinching nor flagging in the battle until King Immanuel, the great head of the Church and captain of our salvation,

either says, "Enough, come up higher," or the whole world is brought into subjection to his mild scepter.

Now, are there any so spiritually blind and dead as not to perceive, understand, and realize that the evangelizing work is indeed of infinite importance? If so, such should very carefully and prayerfully inquire "Am I in the least converted and a child of grace? Or am I 'still in the gall of bitterness and bonds of iniquity, having no part or lot in the matter,' with the judgments of God hanging over me?" Certainly, converted or unconverted, we all know that a terrible woe is pronounced upon those who are "at ease in Zion."

May God, therefore, grant for his Son's sake, and for the sake of the perishing millions of earth, that all may carefully and prayerfully reflect upon what has now been said, and, especially, clearly perceive, fully understand, and properly realize not only that the evangelizing work is of infinite importance, but that such is indeed their perception, understanding, and consciousness, by not suffering themselves to fail in acting accordingly.



PART IV.

Indispensabilities, in which everything incompatible with the spirit, teachings, and example of Christ is disapproved, thus cutting up, root and branch, the whole of Christian inconsistency.

CHAPTER I.

A PROPER CONVICTION ON THE PART OF THE IMPENITENT—THE OPERATION OF THE HOLY SPIRIT IN CONNECTION WITH THE WORD—TO DEPRIVE SATAN OF HIS ADVANTAGE—CONSISTENT CHRISTIAN CONDUCT—PURITY AND UNIFORMITY OF CONDUCT.

Having now, upon the world's conversion to Christ, established its possibility, its infinite obligation, and its infinite importance, we again propose, by the aid of the Holy Spirit, to dwell upon *how* the work *must* be done or what is *indispensable* to its accomplishment.

And here it is stated that, in the judgment of your author, the sum total of indispensabilities is a *proper conviction* on the part of the impenitent. No one is apt to apply to a physician for a remedy except those realizing their need of one. So, unless the impenitent are convinced of their need of a Savior, they will never apply to him for salvation, nor become reconciled to his will; and until they thus become reconciled this world can not be subdued spiritually. Nor will the impenitent ever realize their need of a Savior until thoroughly convinced of their *lost condition and*

danger, and the reality, possibility, and necessity of a change of heart.

Now, ascertaining what is necessary to such a conviction, we have obtained the key to the sinner's conversion and this world's spiritual conquest.

1st. One thing indispensable to such a conviction is the *operation of the Holy Spirit in connection with "the word."* But in admitting this, we should not forget that there is a satanic spirit as well as Holy Spirit, and that both are operating upon the hearts of men—the one enlightening, the other deceiving—and that both work by the use of means. The Holy Spirit works by means of "the word," his two-edged sword, wielded through the truly converted. Satan works by means of his lies, wielded through his friends, whether fallen spirits, professed Christians, or non-professors.

Thus the powers of light and darkness are both warring for the soul—the one to save, the other to destroy.

The Holy Spirit is all the time trying to convince the sinner that there is a great difference between him and a Christian, and that without repentance and a radical change of heart he must be forever lost.

Satan is all the time trying to convince the sinner that there is no difference between him and a Christian, and that repentance and a change of heart are of no consequence.

In the word, the Holy Spirit clearly and distinctly points out to the sinner what he is and what he must be in order to be saved, and then, in confirmation of the same, holds up to his view the character and conduct of those truly converted and living consistent with their profession.

But Satan denies the whole, and in confirmation of the same, holds up to the sinner's view the character and conduct of those professing to be Christians but living very inconsistent with their profession. And here, unfortunately, Satan frequently has the advantage, for frequently more professing Christians are living inconsistent with their profession than consistent with it. A lamentable fact! But so it is.

Now, this satanic advantage secured through improper Christian conduct is doubtless one of the greatest obstacles to the sinner's conversion and this world's spiritual conquest. Remove that obstacle, therefore, and nearly every sinner is accessible, and the world can quite easily be converted to Christ. But with that obstacle in the way, it is about impossible to get at the sinner or to evangelize the world. Consequently—

2d. Another thing indispensable to the accomplishment of the work is to *deprive Satan of his advantage.* Let Satan obtain no plausible argument against Christianity from the conduct of its professed friends, and the right arm of his power is quite paralyzed.

It is improper Christian conduct which, in Satan's hands, is so very prolific for evil, for the influence of one professing Christian on the side of Satan tends more to dishonor God and to ruin souls than the influence of one hundred of the impenitent. Doubtless the Savior had in view this same fact when he commanded his followers to "abstain from every appearance of evil." He perceived that Satan would take advantage not only of actual transgressions, but of even apparent improprieties. Hence, also, his requirement to entire consecration, non-conformity to the world, and separation from sinners. "I beseech you, therefore,

brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world, but be ye transformed, that ye may prove what is that good, and acceptable, and perfect will of God." "Come out from among them, be ye separate, saith the Lord; have no fellowship with the unfruitful works of darkness, but rather reprove them," and thus "walk worthy of the high vocation wherewith ye are called, glorifying God with your body and spirit, which are his." "He that saith he abideth in him *ought* himself also *so* to walk, even *as* he walked."

Doubtless all these requirements were given in view of the dishonoring and ruinous tendency of disorderly Christian conduct.

One reason why such conduct is so dishonoring and ruinous in its tendency is because, with respect to Christianity, the impenitent reason more from the *concrete* than from the *abstract*—that is, they judge Christianity more from its *externals* or *representatives* than from its *nature*. They look at the outer, not the inner man. They look at the external expression, not at the nature of the subject treated of. And hence apparently discrepant scripture language and improper Christian conduct have, through the device of Satan, great weight in the sinner's mind.

Perhaps, now, some may object to this course of reasoning, and contend that we have no right thus to shift the responsibility from sinners to Christians, because, say they, the impenitent are not under the necessity of thus judging of Christianity. But if the following language be correct, there is a greater necessity for this than many are apt to

suppose. Excepting the italics—said the Holy Spirit, through the apostle, "The natural man receiveth not the *things* of the spirit of God, for they are *foolishness* unto him; neither *can* he *know* them, because they are spiritually discerned." From this, it seems that the sinner can not understand the nature of spiritual things until after his conversion, and that until then he must necessarily judge of Christianity from its externals or representatives, rather than from its nature.

This thought suggests what, in the sinner's mind, will produce the greatest amount of conviction. It suggests—

1. The great importance and necessity of a pure version and correct interpretation of the Scriptures. Of course, the more pure and correct scripture versions and interpretations, the less liable are they to objection.

2. The great importance and necessity of a deeply pious and thoroughly educated ministry. Of course, the more pious and the better educated the ministry, the more pure and correct will be scripture versions and interpretations.

3. The great importance and necessity of correct Christian conduct. That is, conduct in conformity with Christ's spirit, teachings, and example, and a Christian profession.

Now, if there could be no possible objection to either scripture versions, interpretations, or Christian conduct, it would be next to an impossibility for any sinner to avoid the deep conviction which each would naturally produce upon his mind. But on account of the ambiguity of language and the imperfections of human nature, perhaps all objection to either can not

very well be avoided, though doubtless so much could be avoided as not to prevent the good impressions which each, by the Holy Spirit, would naturally produce upon the sinful mind. And this is all that I am contending for. I am not contending that absolute Christian perfection in any respect is indispensable to the sinner's conversion and this world's spiritual conquest, but that the sinner's prejudice for or against Christianity seems to be in proportion to the perfection or imperfection with which it is treated by its professed friends; and hence that every professing Christian should strive after the greatest amount of perfection possible in every respect, and that so far as he either does this or does not do it, his conduct is either a means of good or a means of harm.

It is not only a *knowledge* of the gospel, but a *belief* of it that is so necessary to the sinner's conviction. Certainly a knowledge of the gospel is indispensable, for, without a knowledge of the gospel, it can have no possible influence; nor without a correct scripture version and interpretation can the sinner obtain any proper knowledge of the gospel. Hence those who translate or interpret the Scriptures should strive after everything and reject nothing which tends in the least degree to throw light upon them.

Now, no doubt, all this will be easily understood and readily admitted. Also that a *belief* of the gospel is as necessary as a knowledge of it, for what is not believed will not be accepted, and what is not accepted will be rejected, and what is rejected can be of no possible advantage.

What, however, seems not so easily understood and readily admitted is *what* is so *necessary* to the sinner's belief. Evidence of some kind is indispensable,

and the right kind of evidence—that is, a peculiar kind, a kind of evidence arising from the perception and knowledge of effects rather than the nature of causes.

Christianity is the cause of quite a number and variety of different effects. Pardon of sin, a change of heart, a holy life, love to God and to man, a deep interest in the welfare of others; in short, the glory of God and the salvation of souls are some of the effects of Christianity. These are what it advocates and what its friends claim for it and themselves.

Now, since the sinner knows nothing nor can know anything of the nature of Christianity until after his conversion, what is so necessary to his belief in it is the perception and knowledge of these effects; and so far as the sinner perceives and understands that such are the effects of Christianity, he believes in it, and no farther.

Consequently, the all-important question now arises, how can these effects be made to appear? Is there any means or medium except Christian conduct? For instance, a radical change of heart is one of the effects, and one of the fundamental doctrines of Christianity, without which no sinner can be saved. Now, how can the sinner be convinced that the heart has been changed? Is there any way except through the conduct? Certainly not, and thus the impenitent reason. Say they, now if the heart has been changed the conduct will be very different. If it is not, they naturally conclude that there is no change of heart; that a change of heart is neither real, possible, nor necessary, and that Christianity is a delusion.

Let no one suppose that the sinner believes all that is *said*. He decides by another rule. He de-

cides by the conduct, and not by the profession. It is the rule of Christ he adopts—that is, that "by their fruits ye shall know them," and not by what they say about themselves, nor by what others say about them. If the fruit or conduct correspond with the profession, the impenitent decide certainly that the heart has been changed, and not otherwise; and thus they judge of Christianity in general. It is from its effects or fruits they decide, and not from its nature.

Since, now, such is the fact; since the impenitent judge of Christianity from its effects or fruits, and since these are alone manifest through Christian conduct, is it not perfectly plain that Christian *conduct* is the *key* either to the sinner's conviction and conversion, or to his prejudice and ruin? Certainly it is. And hence—

3d. Another thing indispensable to the sinner's conviction and the world's spiritual conquest is *consistent Christian conduct.* But here let it be distinctly understood and remembered, too, that Christian conduct is considered simply as a means to an end, or the medium through which the Holy Spirit works for the sinner's conversion. Also by Christian conduct is meant the whole treatment of Christianity by its professed friends, including the preaching of the gospel by precept as well as by example, especially by example as well as by precept.

For instance, the preaching of the gospel by the word of mouth, or by the pen, is a part of Christian conduct, and a very important part, too. Now, suppose a false doctrine be preached, as in the case of the heathen, infidels, and errorists. What is the result? Are not the people deceived, led astray, and de-

stroyed? Thus, in the past, vast numbers have been destroyed, are now being destroyed, and doubtless for a time to come will continue to be eternally ruined. But let the gospel be preached in its purity, then are the people enlightened, sinners convicted and converted, and this world's spiritual conquest advanced. And it seems that in proportion alone to the purity or the impurity of Christian conduct, sinners are either convicted and converted or prejudiced and ruined. "As it is written, the name of God is blasphemed among the Gentiles through you." (Rom. ii, 24.) Here is a reference to the *profession* and the *conduct* of the Jews. They professed to be the righteous, the light of the world, a guide to the blind, but lived *very inconsistent* with their profession, on account of which "the name of God was blasphemed among the Gentiles"; and thus it is with Christian conduct in general. In proportion to its consistency is God honored and souls saved, and in proportion to its inconsistency is God dishonored and souls ruined. As Christ said: "He that is for me is not against me," but "he that gathereth not with me scattereth abroad." Consequently, can anything be more evident than that *consistent* Christian conduct is indispensable to the sinner's conversion and this world's spiritual conquest? That is, as before observed, conduct in conformity with Christ's spirit, teachings, and example, and a Christian profession.

Now, the Savior's requirements to entire consecration, non-conformity to the world, separation from sinners, and total abstinence from everything injurious have already been mentioned. Let us, therefore, for a moment, now, reflect upon Christ's example. How did he live? His conduct was perfectly con-

sistent with his profession. He professed to be God manifest in the flesh. By his works he showed that he was. He professed to be perfectly pure and holy. Such was his *life*. "Tempted in all points like as we are, yet *without sin*." He professed to be deeply interested in the welfare of others. None at all acquainted with his history and what he has done can possibly doubt it. Such was Christ's conduct, and such should be the life of every Christian. The conduct should be perfectly consistent with the profession; it is indispensable to show that one is a Christian and that a change of heart is real, possible, and necessary.

Suppose Christ had done nothing to show that he was God, nothing to show that he was holy, nothing to show that he was deeply interested in the welfare of others; would any one have believed him? Most certainly not. So if Christians live like sinners, how can the impenitent be convinced that a Christian is any different from a sinner, and that a change of heart is either real, possible, or necessary?

A conviction of the *reality* of a change of heart is indispensable to a conviction of its *possibility* and *necessity*. For what is not known to be real is not apt to be considered possible, and what is not believed to be possible certainly could not be considered necessary; and hence a conviction of the reality of a change of heart is indispensable to a conviction of its possibility and necessity.

To the impenitent, the *new birth* seems to be the great marvel or mystery of Christianity; for, when mentioned to them, like Nicodemus, they generally inquire, "How can these things be?" There seems to be a constant query in the mind of every sinner whether

there be any such thing as a radical change of heart, and whether any one has ever received any such change, and whether there is indeed any essential difference between a Christian and a sinner? Settle these points in the sinner's mind, and he can not avoid the conviction that a change of heart is real, possible, and necessary, and that, without it, he must eternally perish.

Now, how can the impenitent be convinced of this? How can they be convinced that any one has ever received a radical change of heart, and that there is indeed an essential difference between a Christian and a sinner. Is there any way except by Christians living very different from sinners?

Let a Christian live like a sinner; let him indulge in what sinners indulge; let him partake of sinful pleasure; let him indulge in intemperance or licentiousness; let him attend balls or dance, or drink or gamble, or play croquet, dice, or cards, and do other things that sinners do, and which are wrong,—and what will the impenitent think of him? Can they be convinced that his heart has been radically changed and that he is very different from a sinner? You can as easily convince them that light is darkness, and darkness light.

Listen to their reasoning and conclusion in regard to such. They say: "There is one who professes to be a Christian and to be very different from a sinner." Then they will ask: "Wherein is he different? True, he says that his heart is changed, and that he hates sin and loves holiness. But," say they, "he lives like a sinner. He partakes of what sinners partake and does what sinners do. Why?" they will ask. "Because he dislikes sin and is different from a sinner?

No," say they; "because he loves sin and is like a sinner, and hence, if he is a Christian, the sinner is a Christian; if he is saved, the sinner will be saved. And such, too, is his religion. It is a delusion. There is nothing in a change of heart, nor is Christianity of any consequence." Thus the impenitent reason and conclude when and where and so far as Christians live like sinners.

But let a Christian live like a Christian; let him abstain totally from sinful pleasure; let him attend no balls, nor drink, nor dance, nor gamble, nor play croquet, nor dice, nor cards, nor do other things that sinners do, and which are wrong; in short, let a Christian live as near like the Savior as possible,—and what will the impenitent think of him? Can they avoid the conviction that such a person is very different from themselves? Certainly they must perceive that his conduct is very different, and perceiving this, can they avoid the conviction that the difference is not simply in the conduct, but in the heart—its source—and that, without a radical change, they are not Christians, and must be lost? Thus the impenitent reason and conclude when and where and so far as Christians live like Christians.

PROPOSITION I.

In *proportion*, therefore, to the *purity* or *impurity* of Christian conduct is it *consistent* or *inconsistent*, and a means of *either saving or ruining* the impenitent.

Certainly in proportion to its purity or impurity is Christian conduct consistent or inconsistent. For—

1. Since consistency consists in *agreement*, so far

as Christian conduct agrees or disagrees with scripture requirements and a Christian profession is it consistent or inconsistent.

2. Since the Scriptures require purity of heart and conduct, and since Christians profess both, so far as their conduct is pure or impure it agrees or disagrees with scripture requirements and a Christian profession. Hence, in proportion to its purity or impurity is Christian conduct consistent or inconsistent.

3. In proportion to its consistency or inconsistency is Christian conduct a means of either saving or ruining the impenitent; for, as before stated, what is so necessary to the sinner's conviction is his *belief* in the *reality*, *possibility*, and *necessity* of a change of heart, and this he can not believe only so far as Christian conduct is consistent. Because—

1.) Like the stream from a concealed fountain, the *conduct* is the only direct or practical test by which the condition of the heart can be known. Certainly the heart is a concealed fountain, and nothing can be known of it except from the conduct or its manifestations.

2.) The *condition* of a concealed fountain *must* be *inferred* from the *character* of the *stream*. If, therefore, the stream be pure, it is believed that the fountain is pure; but if the stream be impure, it is believed that the fountain is corrupt; and just in proportion as the stream is *perceived* to be pure or impure is it believed that the fountain is pure or corrupt. So long and so far as it is perceived that a corrupt stream issues from a concealed fountain, all that may be said about the fountain's purity will go for nothing in the estimation of those who are rational.

So with respect to the heart. Since it is a con-

cealed fountain, and nothing can be known of it except from its manifestations, its actual condition as pure or corrupt must be inferred from the conduct. If, therefore, the conduct be pure, it is believed that the heart is pure; but if the conduct be impure, it is believed that the heart is corrupt; and just in proportion as the conduct is *perceived* to be pure or impure is it believed that the heart is pure or corrupt; and hence, so long and so far as it is perceived that the conduct is impure, all that may be said about the heart's purity will go for nothing in the estimation of the impenitent.

Can any amount of reasoning convince a rational mind that a concealed fountain is pure, so long and so far as it is perceived that the stream issuing from it is corrupt? Certainly not. Much less can the impenitent be convinced that the heart has been changed and is pure, so long and so far as it is perceived that Christian conduct is corrupt.

Again: Can any amount of reasoning convince a rational mind that a concealed fountain is corrupt, so long and so far as it is perceived that the stream issuing from it is pure? Most certainly not. Much less can the impenitent avoid the conviction that the heart has been changed and is pure, so long and so far as they perceive that Christian conduct is pure. In proportion alone, therefore, as Christian conduct is perceived to be pure, is it believed that the heart is pure, and that a change of heart is real, possible, and necessary.

But between the lowest and the highest degrees of purity there is a very wide contrast or difference.

1. There is a degree of purity which is absolute; that is, not containing the slightest impurity.

2. There is a degree of impurity so slight that it

can not be detected by the ordinary means of perception. For instance, it is known that as soon as the stream leaves the fountain it begins to take up sediment or filth, and continues so to do until it reaches the ocean. But though the stream at a short distance from the fountain may contain some slight impurity, still it may be so slight as not to be detected by the ordinary means of perception; such, for instance, as the eye, taste, or smell. Now, water in which neither the eye, taste, nor smell can detect any impurity is considered and represented as sufficiently pure for all practical purposes, nor will it nauseate the most delicate stomach. So, though Christian conduct is not, can not, nor is required to be absolutely perfect, still, if its imperfection be so slight as not to be detected by the ordinary means of perception, it is sufficiently correct for all practical purposes, nor will it injure the most fastidious of the impenitent.

Sufficient is it, therefore, if Christian conduct be thus pure; for: 1.) The impenitent are not apt to use any special means to discover its impurity. And 2.) If its impurity be not perceived, it can have no evil influence.

3. But again, so far alone as Christian conduct is *thus pure* is it a means of convicting the impenitent and proving the reality, possibility, and necessity of a change of heart; for so far as Christian conduct is perceived to be impure it is discrepant or contradictory, and certainly the impenitent can not be convinced by contradictions. Since the Scriptures teach and Christians profess purity of heart, and since the conduct is the only direct or practical test by which the condition of the heart can be known, and since the condition of the heart must be inferred from the

character of the conduct, it follows that so far as the conduct is perceived to be impure it shows the heart impure, and that a change of heart is not real, denying scripture statements and a Christian profession. In proportion alone, therefore, as Christian conduct is perceived to be pure does it confirm scripture statements and a Christian profession, and proves to the impenitent that a change of heart is real, possible, and necessary.

4. In proportion alone as Christian conduct is *perceived* to be pure or impure is the *distinction* between Christians and sinners made to appear or to disappear, and the impenitent induced to believe that there is or is not an essential difference between a Christian and a sinner.

So far as two things appear to be *just alike*, no one can doubt their resemblance. Hence if issuing from two concealed fountains are two streams just alike, no one can be convinced that there is any difference between either the streams or the fountains. So, since "out of the heart are the issues of life," so far as Christian conduct appears to be just like that of a sinner, no one can be convinced that there is any difference between them.

Again: So far as two things appear to be *different*, no one can doubt their dissimilarity. Hence if issuing from two concealed fountains are two streams—the one pure and the other corrupt—since the nature of the fountain must be inferred from the character of the stream, it follows that no one can doubt the dissimilarity of the streams, and that one fountain is pure and the other corrupt. So, since the heart is a concealed fountain, and its actual condition must be inferred from the conduct, so far as Christian conduct

is perceived to be different from that of a sinner, no one can doubt that thus far a Christian is very different from a sinner. And since the distinction appears from the difference in the conduct, and since sinful conduct is impure, it follows that so far as Christian conduct is perceived to be pure or impure it agrees or disagrees with that of a sinner, and the distinction between Christians and sinners is made to appear or to disappear, and the impenitent induced to believe that there is or is not an essential difference between a Christian and a sinner.

Now, since the impenitent can not believe in a change of heart only so far as they perceive this distinction between Christians and sinners, and since they can not believe in any such difference only so far as they believe in a change of heart, let us now, as a further illustration of this point, for a moment reflect upon a satanic device by means of which Christians are led astray, God dishonored, and souls ruined.

There is a class of sins *sugar-coated* by Satan, and hence by many styled *innocent* sinful pleasures, and necessary to Christian cheerfulness and usefulness. Accordingly we frequently hear the votaries of sinful pleasures, both within and without the Church, advocating the necessity and utility of that class of sins—such, for instance, as attending theaters and balls, and dancing, and croquet, and card-playing, and novel-reading, and white-lying, and Sabbath visiting and feasting, and wine-drinking, and jesting or foolish talking, and attending very closely and carefully to the fashions of the day; in short participating very freely and largely in the fineries, fooleries, fopperies, or frivolities of this vain world.

Let no one be startled at this announcement, for

nothing of the above at all consistent with Christian conduct is to be rejected. Satan, however, would fain persuade church-members that Christian sobriety and consistency are sins, and that participating freely and largely in sinful pleasures, styled innocent, is indispensable to Christian cheerfulness and usefulness. However paradoxical and absurd that any kind of *sinful* pleasure should be styled innocent, and, especially, necessary to Christian cheerfulness and usefulness, yet so it is.

But is there any such sinful pleasure or necessity? There is not. I challenge the whole world to point to a sinful pleasure that is at all innocent. What! *sinful* pleasure innocent? "Sin is the transgression of the law." Now, what violation of God's law is at all innocent? There can not possibly be any such thing. Nor can a pleasure in which sinners delight be at all holy, for the carnal mind, being enmity against God and his law, can not enjoy what is holy. Since, therefore, the impenitent indulge in and very much enjoy the pleasures above mentioned, it is evident that they are neither holy nor at all innocent, for that which is unholy can not possibly be at all innocent.

Much less can it be shown to be at all necessary for Christians to indulge in any such pleasures to be cheerful and useful. But it can very easily be shown that wherein and so far as they do thus indulge, their conduct is inconsistent, dishonors God, and ruins souls. For with respect to such things, the impenitent reason thus: he that is guilty in the *least* is guilty of *all*. And hence give the sinner an *inch*, and he will take an *ell*. It is not the *quantity* but the *quality* of Christian conduct which is so very prolific for

either good or harm, because if it be perceived to be inconsistent in the least, the impenitent will indulge in any quantity of such conduct. Consequently, in proportion. as professing Christians indulge in any kind of sinful pleasure will the impenitent indulge in any quantity of vice and immorality.

If, therefore, professing Christians attend theaters, the impenitent are encouraged to build and keep up not only theaters, but grog-shops and houses of ill-fame, and to become play-actors, and to participate in all the vices of such institutions.

If professing Christians indulge in parlor dancing, the impenitent are encouraged not only to appoint and to attend balls and dance and drink, but to worse than waste their precious time, strength, and health.

If professing Christians indulge in what is called white-lying, the impenitent will indulge in black-lying.

If professing Christians indulge in novel-reading, the impenitent will not only write, publish, and flood the world with such trash, but they will write, publish, read, and circulate obscene books and practice their vices.

If professing Christians indulge in croquet and card-playing, the impenitent in addition to both will indulge in billiards, nine-pins, gambling, and black-legging.

If professing Christians indulge in Sabbath visiting and feasting, the impenitent will indulge in Sabbath carousing, riding, horse-racing, hunting, fishing, gambling, drinking, and swearing.

If professing Christians indulge in wine-drinking as a beverage, the impenitent will drink whisky, rum, gin, and brandy, and get drunk and wallow in the

mire with the swine, and degrade, impoverish, starve, freeze, and torture a helpless wife and children, and fill a drunkard's grave.

If professing Christians indulge in jesting or foolish talking, the impenitent will point the finger of scorn, deride the Bible, ridicule Christianity, and perhaps blaspheme the very name of God, "as it is written, the name of God is blasphemed among the Gentiles" (or the impenitent) "through you," or on account of improper Christian conduct. In proportion, therefore, as professing Christians indulge in any kind of frivolity or sinful pleasure are the impenitent encouraged to indulge in any quantity of such conduct and to worse than waste their substance in riotous living, and to destroy both soul and body for time and eternity.

Doubtless millions of the impenitent have in the past thus been destroyed, are now being destroyed, and perhaps for a time to come will continue to be eternally ruined by means of such sinful indulgence on the part of even professing Christians.

Dear friends, it is an awfully fearful and a terribly God-dishonoring and soul-ruining thing for one to profess to be a Christian and then not to live consistent with that profession, because—believed or disbelieved, so it is in every deed—just in proportion as Christian conduct is perceived to be impure or inconsistent is it, in Satan's hands, a powerful engine for dishonoring God and ruining souls. Consequently, in proportion alone as Christian conduct is perceived to be pure or consistent is it, in God's hands, a powerful instrumentality for saving the impenitent.

In proportion alone, therefore, as professing Christians do actually obey Christ, "presenting their

bodies," not a dead, but "a living sacrifice, holy, acceptable unto God," and "not conformed to this world, but transformed," and separate from sinners, having nothing at all to do with the "unfruitful works of darkness," actually abstaining from "every appearance of evil"—I say, in proportion alone as professing Christians are thus consecrated, obedient, non-conformed to the world, and separate from sinners, actually abstaining from everything injurious, is their conduct consistent and a means, in God's hands, of saving the souls of the perishing and conquering this world spiritually. In proportion, therefore, to the purity or the impurity of Christian conduct is it not only consistent or inconsistent, but a powerful instrumentality for either saving or ruining the impenitent.

PROPOSITION II.

Christian conduct is consistent or inconsistent, and a means of either saving or ruining the impenitent, in proportion to its *uniformity*, or so far as it is always pure.

Certainly, since uniformity consists in sameness, and since Christian conduct is consistent or inconsistent in proportion to its purity or impurity, therefore Christian conduct is consistent so far as it is always the same or pure, and hence consistent or inconsistent in proportion to its uniformity.

Again: Since Christian conduct is a means for either good or harm in proportion to its consistency or inconsistency, and consistent or inconsistent in proportion to its uniformity, therefore Christian conduct is a means of either saving or ruining the impenitent

in proportion to its uniformity, or so far as it is *always* pure.

Indeed, it will not do to live like a saint one day and like a sinner the next, for, in that case, Christian conduct is still discrepant or contradictory, affirming what it denies and denying what it affirms, and thus, instead of proving the genuineness and importance of Christianity, implying that Christians are hypocrites, and that Christianity consists in hypocrisy.

The conduct either affirms or denies what is professed, and hence whatever a professing Christian does proves him to be either a Christian or a hypocrite, and that Christianity is either true or false. For instance, if one professing to be temperate be found intoxicated, he will not be believed; and so, with respect to truthfulness and honesty, if one professing to be truthful and honest be detected in telling falsehoods and cheating his neighbors, he will at once be put down as a liar and a scoundrel, notwithstanding his professions. And thus, if professing Christians live consistent with their profession they will be believed, but if not, they will at once be put down as liars and hypocrites; and the impenitent, not understanding the nature of Christianity, will naturally judge it by the improper Christian conduct, and conclude that Christianity itself is a lie and consists in hypocrisy.

It is no hasty nor easy task to produce good impressions upon the sinful mind, for good impressions are not native to the soil. Everything in the sinful heart is naturally opposed to good impressions, and Satan, the enemy of all righteousness, is much more opposed than the sinner himself. Consequently, it is indeed very difficult to produce such impressions upon such a mind. But yet it can be done, provided a

proper course be pursued; and that course is for Christians *always* to live like Christians.

Certainly all will admit that it is much more easy to produce evil than good impressions upon the sinful mind, since evil is its element and good impressions not at all natural. But still such impressions can be produced upon such a mind, because a rational mind can not avoid some *kind of impression* respecting every subject with which it comes in contact. Nothing short of the non-existence of the one or the other —either the mind, the subject, or the connection of the two—can prevent the impression. If all exist, the mind, the subject, and the connection, the impression, good or bad, must follow necessarily. Consequently, since the impenitent are rational, they must necessarily receive and entertain some kind of impression respecting Christianity every time that subject is brought in contact with their minds.

Again: Whenever a rational mind perceives that two things are essentially the same, it can not avoid the conviction that they are *alike;* nor can such a mind avoid the conviction that two things are not alike so far as it perceives that they are essentially different.

Again: A rational mind naturally infers the nature of the cause from the character of the *effect.* Hence, if such a mind perceive that the effect from a certain cause be good, it can not avoid the conviction that the cause itself is good. So, too, with respect to a radical change in the nature of the effect. If a rational mind perceive that the effect from a certain cause has been radically changed, it can not avoid the conviction that the cause itself has been radically changed, unless it be believed that the same cause can produce two dif-

ferent effects, in which case the continued repetition of the same effect would be necessary to establish beyond a doubt the character of the cause.

Now, since the impenitent are rational, whenever they perceive that scripture statements, a Christian profession, and Christian conduct all agree, they can not doubt their agreement; nor can they believe in their agreement, only so far as they perceive that they do thus actually agree.

Again: If hypocrisy was not possible, that is, if it was not possible for one either to profess or to appear to be what he is not, nor for a professing Christian to live in two different ways, the impenitent would naturally, if not necessarily, infer the condition of the heart and the nature of Christianity from the character of Christian conduct. But such is not the fact, because it is possible for one to profess to be what he is not, and for a professing Christian to live in two different ways. The impenitent, knowing this, are naturally in doubt whether Christians and Christianity be what they are represented. But yet, whenever the impenitent perceive that scripture statements, a Christian profession, and Christian conduct all agree, they receive a good impression, and every time that perception is repeated that impression is increased and deepened. And hence we can conceive that, if Christian conduct was always perceived to be correct, the time would come when the sinner's doubts concerning Christians and Christianity would be removed by means of the mere repetition and perception of such conduct.

But as before stated I again repeat, it is much more easy to produce evil than good impressions upon the sinful mind, since evil is its element and

good impressions are not at all natural. Consequently, like the result of a single theft upon the character of one who for many years had lived an honest and upright life, would perhaps a single improper Christian act obliterate forever from the sinful mind all the good impressions received from a long life of rigid and consistent piety.

We all know that if one who for many years had lived an honest and upright life should be indicted and convicted of stealing a single dollar, his former uprightness would at once be thrown aside, and he would be put down, classed among, and considered and treated as a thief.

So if a professing Christian, who for a long time had lived like a Christian, should indulge in one improper act, his former piety would at once be laid aside, and he would, by the impenitent at least, if not by the truly converted, be put down, classed among, and considered and treated as a hypocrite.

Listen, now, to the comments of the impenitent upon such characters. Say they: "There is one who professes to be a Christian and belongs to such or such a church. A number of times in the past he has made a great ado about religion. But look at him now! There he goes" (perhaps) "reeling through the streets intoxicated"; or, if not intoxicated, "There he is in the yard, playing croquet"; or "at nine-pins," or "billiards," or "at the card-table, playing cards," or "in the ball-room, dancing," or "looking on to see them dance." Or, if neither intoxicated, nor playing croquet, nine-pins, billiards, nor cards, nor dancing, nor looking on to see them dance, "There he is all wrapped up in the world, possessing and manifesting much more interest in

tempora. than spiritual things, neglecting infinite and eternal interests to attend to the baubles and shadows of earth, and thus seeking first the world, and last the world, and the world all the time." Then they will ask, "Would this be so if Christians and Christianity are what they are represented?"

The impenitent seem to suppose that if Christianity be true, and the heart be changed, Christian conduct, like the stream from a concealed and pure fountain, will always be correct. And so far as they perceive that it is such do they believe Christians and in Christianity. But so far as they perceive that it is not such, they discredit both Christians and Christianity, and conclude that the whole is a delusion. Hence the infinite importance of *uniformity* as well as *purity* of Christian conduct, for without both Christian conduct can not be consistent, nor can there be a proper conviction on the part of the impenitent, inasmuch as they can not be convinced by contradictions. In confirmation of which note the following:

1. An extract from an Indian address delivered at a missionary meeting in New York city in 1826. After giving an account of the introduction of the Roman Catholic religion into his nation—excepting the italics—he said: "It is true we went to church on the Sabbath-day, and then the minister preached, but we did not understand one word he said. We saw he kneeled down, and stood up, and went through motions with his great dress on; and when church was out we all went to a place where they sold rum and whisky, got drunk and went home drunk. He would *tell* us we must not get drunk; but *he would drink himself and frolic and dance on the Sabbath.* We counted our beads and kept our crosses about our

necks or under our pillows, and would sometimes pray to the Virgin Mary. But we were all as we were before. It made no change on us, and I began to think it was not as good as the religion of our fathers."

Then he spoke of the "Seneca prophet" who came to their nation and gave them quite good instruction. But he adds: "We all followed him until we saw *he went crooked and did not do himself what he taught us to do*, then we followed him no more, but returned to our old course. Then the war came on, and we all went to drinking and fighting. When the war was over we were a nation of drunkards, and so wicked that the chiefs thought we must try and get up our old religion of feasting and dancing. But while we were trying to reform, God sent a colored man named Stewart to us with the good Book. He began to talk, and sing, and pray, but we thought it was all nothing, and many made fun of him because he was a black man. The white traders told us we ought to drive him away, for the white people would not let a black man preach to them." Now, mark what follows, and behold one of the best illustrations not only of what I have just said, but especially of the scripture where Christians are called "living epistles, known and read of all men." He continues: "We, however, *watched his walk, and found he walked straight and did as he said.* At last the word took hold, and many began to listen and believed it was right; and soon we began to pray, and we found that it was of God. Then others came, and they told us the *same thing*. The work broke out, and God has done great things for us. I was among the first that took hold, and I found it was the religion of the heart and from God. It made my soul happy and does yet." "He that is not with me is

against me, and he that gathereth not with me scattereth abroad." (Matt. xii, 30.)

WOMEN AND DRESS.

[Williams's "Through Norway."]

2. "It is a gross fallacy to assert that woman is subject to the despotic rule of the male sex. The fact is exactly the reverse of this. But woman is the abject slave of a crushing, grinding, pulverizing, morally annihilating despotism—that of the obscure, nameless, unknown humbugs, who, inspired by the demon of ugliness, draw, paint, print, and publish those hideous caricatures, those foul libels on the human form divine, those pictorial atrocities which periodically emerge from an unknown somewhere, and represent the '*Modes de Paris*.' The worship of this hideous fetish is the principal source of female degradation. . . .

"The steel-expanded skirts of one year, and the bandaged legs of the next; the occipital chignon of yesterday, and the frontal forelock of to-day; the indescribable Proteus, that ever-changing, monstrous or microscopic thing they call a bonnet; the multitude of useless appendages that overpass the possibilities of comprehension and change perpetually in position, form, and color; that beautiful to-day and hideous to-morrow, according to the mandates of an invisible, unknown, and irresponsible millinery autocrat,—all conspire to demonstrate that woman of the present generation is so enslaved that to entrust her with political suffrage would be simply to throw so much additional power into the hands of the designing demagogue, who would trade upon her instability of judgment just as the dressmaker, the draper, the milliner, the hairdresser, etc., trade upon her now by

fooling her into the adoption of these perpetual changes of dress, merely for the purpose of compelling her to be continually buying the new rubbish that they designate 'the last thing out,' 'the newest fashion,' 'the latest novelty,' etc.

"This groveling submission, this cringing, slavish, and abject surrender of her own natural taste and independent judgment to the fetish of fashion, very seriously weakens and degrades the whole character of woman. Trifling and contemptible as it is in itself, it is no trifle in its demoralizing results. Character is not developed by great occasional events, but by the continuous pressure of daily incidents and habits, and this ever-present eagerness to bow and cringe and crawl under the yoke of fashion produces a permanent curvative of the spine of a woman's soul.

"When women shall have so far emancipated themselves from this tyranny as to select their clothing according to the dictates of common sense, convenience, economy, good taste, and artistic elegance; when they choose good, useful, and beautiful dresses, and wear them out; when the fluctuations of their fashions present no other changes than those damanded by change of season, the variations of age, personal peculiarities, the growth of taste, and improvements of materials, then they may be credited with sufficient stability of judgment and independence of character to be entrusted with a share in the government of the nation; and what is far more important, they will be respected by each other and by the opposite sex, and thereby exercise the full force of that moral influence which it is their special and highest prerogative to wield."

UNCONSCIOUS INFLUENCE.

[From "The Standard."]

3. "Years ago in the capital of one of our States, a company of bright, happy girls were sitting about a cheerful fire at two o'clock at night, talking over the party they had just attended at the Governor's. . . . How little they knew or thought at that time of the shadows and sorrows that would cross their bright pathways, or crush their hearts in the near future! Not fifteen years ago! So short a time, and yet how many sad pages of history could each of that group write from her own experience!

'We are scattered, we are scattered,
Though a happy band were we;
Some lie beneath the grave-sod
And some are o'er the sea.'

"Well, they sat there and discussed the party, the beauty of the young ladies, their pretty attire, the deportment of the young gentlemen and all their bright sayings, the brilliant Polish gentleman who played so delightfully on a real Cremona violin; the elegance of the entertainment, and the hostesses, the daughters of the handsome Governor who had given them so charming an evening.

"One of the group never danced, and she had noticed that evening that her friend and hostess, Blanche Kermott, had also refused to dance, which seemed strange to all, as she was generally 'on the floor' all the evening at every party and sought for continually. So Nellie asked:

"'Blanche, why didn't you dance to-night? Are you not well? I don't think I ever attended a party here before when you were not one of the dancers.'

"'No, I don't believe you did,' replied Blanche, 'and I am perfectly well; but I'll tell you why I did not dance, and shall surprise you still more, no doubt, when I say I hope I have danced for the last time.'

"'Why, Blanche Kermott, what has come over you?' exclaimed two or three at once. 'If *you* give up dancing, what may we not expect?'

"'You all know Mr. Carleton, and how attentive he was to me all last summer,' said Blanche, 'and now again this vacation, and you know what a model young man he used to be! Why, last winter Mr. Randall (the pastor) called him his right-hand man in church, in prayer-meeting, and Sunday-school, and all the college-boys used to say they could not get him to do a thing that was out of the way or considered questionable by any Christian. He would not smoke or dance, play cards or drink, never attended any of the club-parties, or drove out on Sunday, or dissipated in any way. A year ago Will Green said "if he was one of your pious, sawney, meek kind of fellows, they wouldn't have cared; but when the handsomest, most gentlemanly, and best-educated young man in the city stood out against all these things, it made them mad, and they had tried every way to break down his strict principles, but had given it up long ago as a bad job.'" And you know he smokes, and drinks, and dances now, and people have wondered what influence had been strong enough to change him so, when he had resisted for so long a time all the gibes, and jeers, and unpleasant flings, as well as the persistent requests of so many of his companions. And to-night I have learned the secret of it all.

"'On our way to Governor C——'s he asked me if I would dance with him in the first set, and I don't

know why I should have asked the question, but I said, "Mr. Carleton, what induced you to change your principles so radically, when you used to be so opposed to dancing?" And what do you suppose he said? He waited a minute, and, calling me by my first name (which he has not done since that one solemn evening when I told him "*no*"), and with the saddest voice I ever heard, said:

"'Blanche, 'twas all for love of you! I was principled against it. I am yet. I know I have done wrong, and have not only disobeyed that precept which used to be my constant motto, "Abstain from all appearance of evil," and which still hangs in my room, rebuking me every day, but have I am sure wounded my Savior by my actions. I will tell you how it all came about. When you told me last summer that you had great respect for me, but felt but little acquainted, and could not respond to my feelings, I determined that I must do something to meet you more often, so that you might know me better. At every party we attended you were always dancing, and I never had an opportunity to converse with you, and nearly always when I called I would find quite a company of our circle at your house, and if there were only eight persons there a dance was proposed; and so everywhere I went I was a sort of outsider, and the dancers carried you off captive. When you went back to school I went to a dancing-master, privately, and took lessons, and before long began to dance at some of the parties. Then it was not hard, after giving way in one particular, to begin to smoke with some of the boys, and before long I even went to one of their champagne suppers at the hotel, and was carried home drunk. You know all the rest.

But, Blanche, I tell you honestly, the beginning of my stepping aside was all for love of you. You may call me weak; I was weak; all men are weak, and often very foolish when in love, for young ladies do not realize what power they have over us. If they did, they would not encourage us to smoke, or invite us to drink on New Year's day, or tempt us in any way to do wrong. They can so easily encourage and inspire us to do right, and lead us up higher instead of dragging us down.'

"'Why, girls, I never had such a rebuke in my life. I had sometimes thought we were not doing right as young Christians to dance and play cards, for I did not think that the best people approve of it, and as long as they were amusements which the most vicious and depraved engaged in so constantly. My conscience has once in a while troubled me when I have read such texts as the one Mr. Carleton quoted, or "keep yourselves unspotted from the world," and others like them; but it never occurred to me that my doing wrong (if it was wrong) was influencing others. Yet all unconsciously I had been the means of his downfall. It seems dreadful to me; I could hardly go to the party, and I don't think you wonder now that I did not dance. Doesn't Paul say something like this, "Let no man put a stumbling-block or an occasion to fall in his brother's way," and "It is good neither to eat flesh, nor to drink wine, nor *anything* whereby thy brother stumbleth, or is offended, or is made weak." Now, these verses show that we are responsible in some degree for the sins of others, and I was a stumbling-block in Mr. Carleton's way, and my dancing was the occasion of his falling. That is perfectly plain to me, and I have determined never

to dance again, and to try to be more careful of my conduct in the future.

"That little sermon was not lost, for all the group promised from that time to abstain from all questionable amusements, and strive to be more deserving the name of Christian, that their unconscious influence might do good rather than evil."

INDIVIDUAL INFLUENCE.

BY WILLIAM J. M'CUNE.

4. "Some years since there lived in the South a wealthy young planter, who was greatly given to sports of every character, high living, and money-making. His most intimate associate in his various excursions, the one who most frequently enjoyed the hospitality of his table and mingled in his mirth, was a young clergyman, the pastor of a neighboring church. He was intelligent and witty, an adept in the art of social intercourse, and the indispensable friend of the gay young planter.

"One day the man of the world was taken sick, and, after a brief illness, was regarded by his physicians as beyond hope, and given up to die. His wife, in great anxiety, inquired if she should send for his clerical friend, to talk and pray with him. 'No,' replied the sick man, 'don't send for him. I enjoyed his society when in the midst of health and frivolity, but I don't want to see him now. He mingled too freely in my pleasures for me to esteem his Christian character. Call Tom, the hostler. Tom is only an ignorant slave-boy, but I believe in his religion, and the virtue of his prayers. Often have I overheard him praying in the barn, and sometimes praying for me. I have ridiculed his religion, but I never doubted

his sincerity of heart or purity of life. Tell Tom his dying master wants him to come and pray for him.' And poor black Tom came tremblingly to the bedside of his master. In his simple, untutored way, he told him of the love and sacrifice of Calvary. He opened up to his fading sight the way of the Cross, so familiar to his own feet, and prayed fervently that he might be saved.

"The incident illustrates an important truth, greatly disregarded, that every professing Christian is constantly shedding influence for or against the cause of religion. No one is so lowly in station as to be destitute of influence or relieved from responsibility. It is not at all probable that Tom, the slave-boy, ever had the remotest thought that his life was impressing the mind and conscience of his master. His only care was to be faithful in the humble sphere he occupied. It is the importance of consistency in all the *little things* which make up the bulk of life, which so many lose sight of. We do not commend that juniper-tree style of religion that throws a shadow over everything around it, yet it is an unhappy commentary on any Christian life, that it has unfitted its possessor for Christian duty at the bed of death."—*Michigan Christian Advocate.*

CHAPTER II.

INDISPENSABILITIES CONTINUED.—CHRISTIAN UNANIMITY.

Having, now, upon the world's conversion to Christ, established its possibility, its infinite obligation, its infinite importance, in my last I commenced

three discourses upon how the work must be done, or what is *indispensable* to its accomplishment, stating that one thing indispensable is, especially, gathering with rather than scattering from Christ, or a *proper conviction* on the part of the impenitent, and then what is necessary to such a conviction; under this head specifying the operation of the Holy Spirit in connection with or through the word, his two-edged sword, wielded through consistent Christian conduct, and then what is necessary to such conduct—1, purity; 2, uniformity.

I again propose, by the aid of the Holy Spirit, to continue this part of the subject, dwelling upon the indispensability and importance of Christian *unanimity*. The proposition, therefore, for consideration, establishment, and improvement in the present and the next discourse is the following:

PROPOSITION III.

In proportion to *Christian unanimity*, or so far as Christians agree or disagree in both faith and practice, is Christian conduct consistent or inconsistent, and a means of either saving or ruining the impenitent.

I am aware that I am here touching upon what perhaps by some may be considered forbidden ground, since it seems to savor a little of controversy. But should there be any such, I shall endeavor to be courteous and to say nothing unnecessarily which will injure the feelings of any who may happen to dissent from the doctrine advanced. I think, however, that all who have heard or shall hear or read what is now being said upon the world's conversion to Christ will admit

that nothing has been affirmed nor will be said to cause controversy, but simply to elicit pure gospel truth, to glorify God, and to secure the greatest good to the largest number. To this end, therefore, let us now enter upon a thorough, candid, and impartial investigation and solution of the proposition which is the subject of the present and following chapter.

Now, since Christian unanimity consists in *agreement* or sameness of both faith and practice, and since Christian conduct is consistent or inconsistent in proportion as it is always the same, it follows that Christian conduct is consistent or inconsistent in proportion to Christian unanimity, or so far as Christians agree or disagree in both faith and practice.

Again: Since Christian conduct is a means of either good or harm in proportion to its consistency or inconsistency, and consistent or inconsistent so far as Christians agree or disagree in both faith and practice, it follows that Christian conduct is a means of either saving or ruining the impenitent in proportion to Christian unanimity. And here a number of items will illustrate and establish beyond a doubt the same sentiment.

The principal one and the one all the others confirm is that unchristian dissension is of *satanic origin*. I have no sympathy at all with that theory that unchristian disagreement and discord are of divine origin. It may perhaps be true that God overrules the great evil to a limited amount of good. But from the fact that God overrules evil for good it does not follow that he is the author of the evil, for, if he was, he alone would be accountable and responsible for its terrible tendencies and awful consequences. Now,

that unchristian dissension is of satanic origin and diametrically opposed to God's will is especially—

First. Evident from the *Scriptures.* If nowhere else, conclusively evident—

1st. From that part of the Lord's prayer where it says, "Thy will be done in earth as it is in heaven." (Matt. vi, 10.) Granting, now, that God's will is done in heaven, and that it is his will that no disagreement nor discord should be there, and that he would have his will done "in earth *as* it is in heaven," it is certainly admitted that all unchristian disagreement and discord are both directly opposed to God's will and of satanic origin, because such is the origin of every thing thus opposed to God's will.

2d. The same is equally evident from the Savior's language, where, after praying for his apostles, he said: "Neither pray I for these alone, but for them also that believe on me through their word, that they all may be one as thou, Father, art in me and I in thee; that they also may be one in us, that the world may believe that thou hast sent me." (John xvii, 21, 22.) Here is established not only that unchristian dissension is directly opposed to God's will and of satanic origin, but that faith in Christ is either promoted or diminished, and thereby the impenitent either saved or lost, in proportion to Christian unanimity. For note: 1.) *Who* are referred to—"them that believe" on Christ through the word of the apostles. 2.) *What* the Savior asked in their behalf—"that they all may be one as" he and the Father are one; that is, that the same unanimity or agreement, love and harmony might exist among all Christians which existed between Christ and the Father, which in every respect

was absolutely perfect, and which, too, did at first actually exist among primitive Christians; for, in speaking of the church at Jerusalem, it says "the multitude of them that believed were of one heart and one soul." (Acts iv, 32.) Mark especially the expression "of one soul," as well as "of one heart"—referring, doubtless, to the intellectual as well as to the emotional nature, and thus showing not only a perfect agreement in both faith and practice, but in both sympathy and affection. Now, that such is God's will concerning Christian unanimity or agreement, love and harmony—

3d. Is further evident from very many other scripture passages, among which — excepting the italics—are the following: "Now the God of patience and consolation grant you to be *like minded* one towards another, according to Christ Jesus." (Rom. xv, 15.) "That ye may with *one mind* and *one mouth* glorify God, the Father of our Lord Jesus Christ." (Verse 6.) "Be perfect, be of good comfort, be of *one mind*, live in *peace*." (1 Cor. xiii, 11.) "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, endeavoring to keep the *unity* of the spirit in the *bond* of *peace*." (Eph. iv, 1, 3.) "That ye stand fast in *one spirit*, with *one mind*, striving together for the faith of the gospel." (Eph. i, 4.) "If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be *like minded*, having the *same love*, being of *one accord*, of *one mind*." (Phil. ii, 1, 2.) "Nevertheless, whereto we have already attained, let us walk by the *same rule*, let us *mind the same thing*." (Phil. iii, 16.) Thus

much the hortatory and indirect prohibition of unchristian dissension.

Now for the direct, unequivocal, and positive prohibition: "Now I beseech you, brethren, *mark* them which *cause divisions* and offences *contrary* to the *doctrine* which ye have learned, and avoid them, for they that are such serve not our *Lord Jesus Christ*, but their own *belly*, and, by good words and fair speeches, deceive the hearts of the simple." (Rom. xvi, 17.) How very true that it is the *simple-hearted*, or the unwise, who are gotten into and also kept in such a condition. Again: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye *all* speak the *same thing*"; of course, not in any sense disagreeing, contradicting, and thus advocating opposite spiritual doctrines. "And that there be *no divisions* among you." And at the same time the one who gave these instructions cause those divisions, thus making them—as some suppose—providential rather than satanic? What nonsense! "But that ye be *perfectly joined together in the same mind and in same judgment.*" (I Cor. i, 10.) Of course, not of different minds and different judgments, as it was then and is now, but that there be a perfect unanimity or agreement not only in sentiment, but especially in love, preaching, and practice. Now for the occasion of this instruction: "For it hath been declared unto me of you, my brethren, that there are contentions among you. Now, this I say, that every one of you saith, *I am of Paul*, and *I of Apollos*, and *I of Cephas*, and *I of Christ.*" Then he asks, "*Is Christ divided?*" (verse 11) implying by that question that since Christ is not divided, neither should they nor any other Christians be divided; nor should there be any refer-

ence whatever to any one as authority except to Christ. But, since it was not thus, he charges them with carnality: "Ye are yet carnal; for whereas there is among you *envying*, and *strife*, and *divisions*, are ye not *carnal* and walk as *men?*" (iii, 3.) Mark, not as Christians, but "as men," or the impenitent, while they were thus disagreeing, envious, striving, and divided. If the above, and very many other and similar passages, do not prove positively that unchristian dissension is diametrically opposed to God's will and of satanic origin, the Scriptures teach nothing at all.

Second. Unchristian dissension can be shown to be just as *irrational* as it is unscriptural. Reason itself shows that it is impossible for two to differ and both be right wherein they disagree, for contradictory propositions can not both be true; and hence wherein Christians disagree and contradict each other, one or both must be wrong. Now, it is possible for two to differ and both to be wrong wherein they disagree, but it is impossible for two to differ and both to be right wherein they disagree. For instance, it could be assumed that a certain ordinance consists in such an element or such an act, and then two could differ in regard to it, the one contending that it is something more, the other that it is something less, but both be wrong; for the ordinance might possibly consist in something wholly different from either assumption. Such, now, is especially true with respect to Church ordinances and polity, concerning which Christians differ so much and so widely. And thus they disagree and flatly contradict each other upon the same point. But is it possible for each and all these opposite and conflicting sentiments to be correct; that is, when one says it is true or right,

and the other that it is false or wrong? Can it be both? Certainly not, any more than white can be black, or light darkness. And hence, wherein Christians differ or disagree in faith and practice, one or both must be wrong. There are but the two, truth and error; and hence every one must necessarily hold to either the one or the other. For instance, God *says the same thing* to every one; he *means the same thing* to every one. And hence, if every one finds out *what* God *means* from what he *says*, he has got *the same thing*, and all *agree perfectly*. And hence, if two or more disagree about what God says, some one, or all, certainly misunderstands God, and must be wrong. There is no alternative; consequently, it is impossible for Christians to differ and all to be right wherein they disagree. And hence, if they differ or disagree in faith and practice, some one, or all, must necessarily be wrong, and entertaining and advocating erroneous sentiments, and thus perverting gospel truth and subverting the principles of Christianity, and substituting in their stead the elements of paganism. A terrible position and operation! unavoidable, however, in proportion to unchristian disagreement. Consequently, to suppose and contend, as many do, that unchristian dissension is better and tends to more good than would Christian unanimity, is virtually assuming that paganism is preferable to Christianity, because it is putting the possession and diffusion of erroneous sentiment, which is the essence of paganism, above gospel truth, which is the substance of Christianity.

In fact, unchristian dissension tends to *subvert* every Christian *grace* and gospel *principle*, and to *worse than waste* Zion's resources, *depopulating* heaven, and

increasing the inhabitants of darkness and eternal despair. True, this is a broad assertion, but nevertheless it can very easily be sustained.

1st. Unchristian dissension tends to subvert the *law of love*, which the Savior, by way of eminence, styles the new commandment. Said he: "A new commandment I give unto you, that ye love one another." "Ye are my friends, if ye do whatsoever I command you." "These things I command you, that ye love one another." Not simply in *word* either, but "in deed and in truth." I think all will admit that not only at the present time, but always and everywhere, there is and always has been altogether too much love simply "in word," and very much too little "in deed and in truth." Now, the term dissension itself represents a state of things entirely incompatible with the law of love, for love tends to unite, to bind together, and to promote love, sympathy, agreement, and harmony; but dissension tends to disagreement, dislike, discord, and division. The one fosters everything agreeable, elevating, and beneficial; the other everything repulsive, degrading, and injurious. Nor is there a single exception to this rule, in the sense in which the terms love and dissension are now being used. And here, once for all, let it be distinctly understood and remembered, too, that the term dissension is here used in the sense of dissenting from the truth; or, in its malignant and blighting signification, a sense, too, in which it is now perfectly applicable, and has been from the first schism in the Church until the present time. And hence, to contend, as some do, that unchristian dissension is necessary to the preservation and perpetuity of gospel truth is virtually assuming that erroneous sentiment

is necessary to a true faith—that is, that darkness is necessary to light, and corruption to purity; than which nothing can be more false and absurd.

If, now, it be true, as it really is, that unchristian dissension fosters every thing repulsive, degrading, and injurious, certainly it tends to subvert the law of love; for love is the opposite, including everything attractive and ennobling, and "worketh no ill to the neighbor." Now, that such is the nature of improper Christian dissension is sufficiently evident from its *results*. To dissent is to differ with or from; and thus for nearly eighteen hundred years Christians have been differing with and from one another, resulting in a vast amount of disagreement, dislike, discord, and division, as well as very many other similar or kindred evils. Behold the Christian world. Observe the vast number of different divisions and denominations, and the discord consequent upon such a state of things. Like, for instance, an army within itself belligerent, divided up into factions and fortified, two guns pointed at each other and one at the enemy—firing away, each thus trying to overcome the other, and at the same time to conquer the foe; the enemy all the time laughing at the inefficiency of the whole, on account of such discord. What prospect of success under such circumstances? None in the least. Indeed, analogy itself, if nothing else, shows the awful inconsistency, irrationality, and disastrous consequences of unchristian dissension.

Now, enter upon a close and careful examination of the nature and tendency of such a state of things. What are the results? Dare any say, "no harm" or "ill to the neighbor"? Do they generally, if ever, fulfill the scripture where it says, "Look not every man on

his own things, but every man also on the things of others"? "Let no man seek his own, but every man another's wealth"? The substance of which is to desire and seek the welfare of others, and thus each do what can be done to aid in building up the other. "Not quite that way," says one denomination; "it would be against nature, because it is not at all natural for one to work against his own interests, and this would be done should such a course be pursued; for, if I should try as hard to build up another denomination as myself, I would very soon be no denomination at all, because the other denominations would take all my good wishes and efforts without reciprocity or returning the favor. If all would do so, I would have no objection, and would fall in with the rest; but since it is not so, nor ever has been thus, I fear to take the lead in the matter lest I be the first and the last, and thereby lose my identity entirely."

Now, there is very much good sense in that kind of reasoning, for thus, in the past, has one denomination been waiting, and is now waiting for the other; nor has any such thing ever occurred on the part of either. Further says that same denomination: "Wherein others differ from me, they are wrong; and hence to build them up would be building up the bulwarks of Satan rather than the cause of Christ, which would be no advantage to them nor any one else, but an injury to all." Hence, you perceive, for one denomination not to do what it can to build up and establish another is a matter of *conscience* as well as that of *expediency*. Neither can I, nor any one else, conceive how one denomination could conscientiously do all within its power to build up and estab-

lish another, for wherein they differ each considers the other wrong, and naturally thinks and feels that thus far it would be wrong even to encourage, much more to aid in building each other up; which, in fact, amounts to the conviction, right or wrong, that it is much more proper to tear each other down than to aid in building each other up. This, too, is the principle upon which, to a greater or less extent, all the different denominations have in the past been acting, and will continue to act, too, so long as they have an identity; because to take an opposite course would not only subvert the principles, but destroy the very elements necessary to their existence. If any doubt this, they can be convinced by *referring* to and *believing* historical facts and *observing* what is passing around them.

In the reference and observation, however, all will find that though the down-pulling is very *uniform* with respect to principle, yet it is rather *multiform* in regard to operation. There is not a single denomination but that, in various ways, has been endeavoring and is now endeavoring to undermine and overthrow all the others. Yet the course pursued by each is frequently very different.

One, knowing from actual, direct, thorough, and impartial investigation that its faith and practice are both correct, and can endure the severest gospel test, may disdain any except an upright, honorable, and Christian course, believing that the plain, pointed, and impartial advocacy of gospel truth is the most speedy and surest way to remove all error, and to secure and preserve, intact and upon a firm basis, all the interests of Zion.

Another, however, in addition to the principle of

down-pulling—adopting and putting into practice the sentiment that the end will justify the means—may stoop to a little petty, mean, and secret intriguing, and hypocritical flattery and slanderous misrepresentation.

While another, still more unprincipled and reckless, adopting an intolerant spirit, may put their appointments upon other appointments, closing up against other denominations, school and meeting houses and all other places of worship under their control, and also frequently persecuting to the death all others differing with them—haling men, women, and children to prison, the stake, and a martyr's grave, and thus flooding the earth with the blood of the saints.

What a vast amount of hypocritical flattery, slanderous misrepresentation, and low, mean, secret, and unholy intriguing, as well as opposition and bloodshed, has occurred in connection with unchristian dissension. Probably there has never been a community where some one or other of the different evils enumerated has not existed. To deny, therefore, that such has been the course of some, if not all the different denominations, would be denying not only a vast number of historical facts, but one's own eyesight and hearing. For who is there who has not both seen and heard, and especially read, of such things in connection with unchristian dissension?

True, there has always been and doubtless there will always continue to be a class, however large or small the number, who, though differing with others, are yet too pure and noble to stoop to anything mean or unchristian to extend and establish their own sentiments. But it is equally true that in connection with the different denominations there are very many of a different character. Nor will the exception either set

aside nor destroy the general rule. Though some may do it properly, and others improperly, yet the principle of operation is about the same—which is, to undermine and overthrow rather than to build up and establish. Nor shall I deny that this, to a certain extent, is right; for it has not been asserted that all kinds of Christian dissension are wrong, and hence it is proper to make an exception. And here it may be noted that there are two kinds of Christian dissension: one from truth to error, the other from error to truth, the latter of which is right and the only one that should ever have existed. Certainly it is perfectly right for all to dissent from error, and do what can be done lawfully to remove all error and establish the truth; but at the same time, this admission proves nothing in favor of dissenting from the truth—the kind of dissension we are now dwelling upon, and which, too, embraces nearly, or quite, every conceivable evil.

It tends to *irritate*, to *dishearten*, to *injure*, and to *defeat* those battling for the truth, and thus to beget within them even a spirit and a state of feeling not at all consistent with the law of love.

1. We all know that contradiction and opposition are both naturally very *irritating*, especially if there be an impression that they are to the right rather than to the wrong. Probably nothing is more irritating and disgusting to an honest heart and correct mind than dissent from and opposition to gospel truth by those pretending to be its friends. But this same irritation and disgust may be shared in by those whose hearts are honest and heads are wrong, because deceived in regard to their sentiments. And thus, by dissent and opposition the members of the different

denominations are constantly irritating and disgusting each other. Now, does irritation and disgust tend to promote love and harmony? The opposite—the subversion of the law of love.

2. So far as Christians dissent from and oppose one another, each is *disheartened* in his work, for wherein they differ one denies what the other affirms, and pulls up what the other has planted, and thus, by mutual dissent and opposition, rendering useless each other's efforts to establish the truth and advance Christ's cause. This, now, is terribly disheartening.

3. It is awfully *injurious*. True, those dissenting from error and doing what they can to establish the truth are indulging in nothing which will injure any one. But those dissenting from the truth are indulging in what is an injury to all—not only to themselves, but to others also.

1.) It is a great injury to *themselves*, because—

(1.) It tends to bring upon them *condemnation* and *punishment*; for, so far as one dissents from the truth, he dishonors God and ruins souls, because thus far he represents God's word as false, has his own light darkness, and leads others astray. This, now, tends to enrage God and to bring condemnation and punishment upon those who thus indulge. And even, too, where it is done ignorantly, for "that servant who knew not, and did commit things worthy of stripes, shall be beaten." Much more the one who understands.

(2.) It is a great injury to their *reputation;* for, so far as a professing Christian dissents from the truth, he embraces and advocates what is false, which implies that he is either foolish or dishonest—that is,

either knowing too little to understand what is true, or intending to assert what he knows to be false, either of which, in the estimation of the wise and pious, is a great injury to his reputation. For so far as one is perceived to pin his faith to another man's sleeve, or to pretend to know what he does not understand—as is the case in all false sentiments and assertions—thus far he shows a want of good sense and lowers himself in the estimation of the wise; especially so far as one seems to deny what he pretends to believe—as is the case in denying what is admitted—does he show a want of integrity and lower himself in the estimation of the pious. In proportion, therefore, as a Christian dissents from the truth is his reputation injured, for thus far is he lowered in the estimation of the wise and the pious.

(3.) This, again, is a great injury to his *good influence;* for so far as the Christian's reputation for wisdom and integrity is lowered in the estimation of the wise and pious, thus far he can have no beneficial influence. In proportion, therefore, as a Christian dissents from the truth, not only does he injure his reputation, but he can have no good influence.

(4.) This, again, is a great injury to his *feelings* and *enjoyment;* for so far as one finds himself neglected and forsaken by the wise and the pious and can have no beneficial influence, he feels irritated and degraded, and in proportion to his sense of irritation and degradation is his enjoyment destroyed. In proportion, therefore, as one is neglected and forsaken, and can have no beneficial influence, is he made miserable. In proportion, therefore, as a Christian dissents from the truth is it an injury not only to the cause of Christ,

to his reputation and influence, but to his feelings and enjoyment. Consequently, to dissent from the truth is a great injury to the one thus dissenting.

4.) It is a great injury to *others*. Though dissenting from error and asserting what is true will injure no one, yet to dissent from the truth and to assert what is false is an injury not only to the cause of Christ, to the impenitent, and to one's self, but to those battling for the truth. Because asserting what is false is denying what is true, and hence so far as those who assert what is false are believed, thus far those contending for the truth are discredited. And so far as those contending for the truth are discredited, thus far it is believed that they are either foolish or dishonest—that is, either knowing too little to understand what is true, or intending to assert what they know to be false, either of which, in the estimation of those viewing them in such a light, is a great injury not only to their reputation and influence, but to their feelings and enjoyment. In proportion, therefore, as professing Christians dissent from the truth and embrace and advocate what is false, as well as to themselves it is a great injury to others.

4. This tends to defeat each in what is undertaken for *good*. For wherein Christians differ and contradict each other, the good influence of both is destroyed, and nothing at all effected except evil; because if no good is accomplished, evil is promoted and has the ascendency. Consequently, unchristian dissension tends not only to irritate, to dishearten, and to injure, but to defeat what is undertaken for good.

5. This tends to create a spirit and a state of feeling not at all consistent with the law of love. For so far as one is irritated, disheartened, injured,

and defeated in what he undertakes for good, he dislikes it, and naturally feels hard towards those who are the cause of it. Especially is this the case if there be a supposition and impression that the opposition is to the right rather than to the wrong, a supposition and impression shared in to a greater or less extent by the entire membership of the different denominations. Even those who are wrong think those who are right to be wrong, and contending for error instead of truth; and thus wherein they differ each thinks the other wrong, and that his opposition is irrational, unkind, and unjust, and thus far naturally entertain and express a dislike and hard feelings towards each other. Now, that this is so is doubtless sufficiently evident without further argument or illustration, because all, from both observation as well as experience, know that such is verily the fact.

Thus far, then, we are unable to say, "no harm" or "ill to the neighbor." Thus far, then, no one can truthfully affirm that unchristian dissension does not tend to subvert the law of love. And if subverted in one respect, subverted in every respect, for dislike to man begets dislike to God; and here, in the language of the Holy Spirit, we may state and inquire: "If a man say, 'I love God,' and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" Impossible. Consequently, if the law of love be subverted with respect to man with man, it is also subverted with respect to man with his Maker; and subverted in both respects, away goes every other Christian grace and gospel principle. For upon love to God and to man "hang all the law and the prophets." How very appropriate, therefore, the language

of the Holy Spirit, where, in speaking of unchristian dissension, he says: "Whereas there is among you envying, and strife, and divisions."

And here, as a further illustration of this point, we will now note in detail a number of the other almost innumerable evils of unchristian dissension.

1. One is that it tends to *unholy selfishness*, and thus to pervert the law of benevolence. It causes benevolent acts, like worldly charity, to begin at home, to end at home, and thus to center in self. The gospel and the law of love say, "You and yours, and what can I do for you?" etc., but sectarianism, caused by unchristian dissension, says, "Me and mine, and what can you do for me and my church?" etc. If any doubt this, let them listen to the conversation of church-members, and note the money solicitations, contributions, and applications. Now, the members of the different denominations, and frequently of the same denomination, are often heard to say very much about each other—but in what way? for or against? Scarcely one word in each other's favor; about every word in detraction, rather than recommendation; every good word for self and every evil word for the other. So, too, with respect to the money solicitations, contributions, and applications. Much money is frequently solicited, contributed, and applied by the different denominations—but for what purpose? to build each other up? Generally, if not always, to tear each other down. True, after much solicitation, one denomination will occasionally aid another in some way, but the very denomination assisted, after securing its wants and the ascendency, will sometimes refuse utterly to aid the other by which itself has been assisted, and that, too, even after faithfully promising

to do so, if thus desired, which is terribly dishonest as well as awfully selfish. But understand me, I am not here speaking of the *propriety* or the impropriety in the case, but simply of the facts, to illustrate and establish the point that unchristian dissension does actually tend to unholy selfishness, and thus to subvert the Christian grace and gospel law of benevolence. Doubtless all will admit that speaking in favor of, soliciting for, and applying contributed money to one's self, unless done with a proper spirit and in a proper way, tends to unholy selfishness, and that all this is true of the different denominations, and hence that nothing more need be said to show that unchristian dissension does actually tend to unholy selfishness, and thus to subvert the law of benevolence.

2. It tends to *envy* and *jealousy*. Jealousy is defined, "suspicious, apprehensive of rivalship"; envy, "grieving at another's good." How very appropriate to the different denominations! for each, wanting all itself, is naturally suspicious, and fears that the other will gain the ascendency, and grieves at its prosperity and upbuilding, and rejoices at its adversity and downfall. That this is so is evident from the sad countenance, the bitter words, and the unchristian acts of many of the members of the different denominations towards each other. To deny it, therefore, would be denying one's own eye-sight and hearing. If any doubt it, let them listen and observe when they hear the members of one denomination talking about another. If the denomination which is the subject of remark be in the ascendency and still prospering, what a grievous dissatisfaction will be seen in the countenance and expressed in the words, showing unmistakably the envy of the soul; but if it be inferior

and still declining, what a smiling and joyous satisfaction will be manifest in both look and word, showing unmistakably the exultation and secret delight at the other's adversity and overthrow. All know that this is so, and that the Holy Spirit made no mistake, nor at all misrepresented, when he used the term "envying" to represent the state of feeling existing among those differing upon the all-important subject of Christianity.

3. Unchristian dissension tends to "*strife* and *vainglory*." Envy and jealousy can not operate very long without producing their results, which are strife and vainglory. Indeed, no one will envy or grieve very long over the prosperity and superiority of another without endeavoring in some way to come up to the rival, if not to surpass him. So, with respect to the different denominations, when one gains the ascendency, the others will not envy or grieve very long without endeavoring in some way to come up to, and even to surpass the rival. True, the *course* pursued by each may be very different, while the *principle* of operation is about the same.

One disdaining everything unchristian—as is always the case with those who are right—may take none but a kind, upright, and honorable course, endeavoring in various ways, *indirectly*, to gain and to retain the ascendency; not, however, like others, merely for the sake of the ascendency, but for the sake of Christ. This, now, is perfectly proper, provided the "zeal be according to knowledge," for, avoiding all excesses, it is not only imperative duty, but perfectly right, to "strive earnestly for the faith once delivered to the saints." But though the indirect, other things being equal, is the proper course to

gain and to retain the ascendency, yet there are various modifications of even said course.

One—as has already been intimated—is the kind, upright, and honorable disdaining of everything unchristian, including a proper object, spirit, and course of procedure, because doing "all things with an eye single to God's glory." This, I again repeat, is not only duty, but perfectly right.

Another, however, though better than the worst, yet not just what it should be, because it savors too much of nomology, appearances, and vainglorying. Its object, spirit, and course of procedure are all very objectionable. Its object and spirit are altogether too much for merely the ascendency. It would have a name in the world. It would not be considered inferior to any. It would have it said that its meeting-house is the best, its congregation the largest, its choir the finest, its membership the most numerous and wealthy, its pastor the most learned and eloquent; in short, it would be considered and called the largest, the most wealthy, and grandest denomination on earth. To this end it carries on its observations and operations. It first carefully notes the size and style of other meeting-houses, especially the height of the steeple. Then it will proceed either to remodel or to build, taking good care, however, to have its house a few feet longer, wider, and higher, especially that its steeple is an inch or two taller, so that at least it can be said that it has the highest steeple in town. And then, instead of showing forth its piety and zeal by faith and good works, it will boast of its fine meeting-house, its eloquent pastor, its large congregation, its charming choir, and perhaps its numerous, wealthy, and fash-

ionable membership, and other such externals and fine appearances; and, at the same time, even frequently laughing at the supposed inferiority or poverty and plainness of others. This, however, will not go on very long before those laughed at and crowed over, provoked to envy and jealousy by such conduct, will themselves conclude to remodel or to build. Accordingly they will proceed, if not said in so many words, with the intention at least to surpass the rival in external grandeur; in which, if they succeed, then they will boast. And the rival outrivaled, to keep the ascendency, will doubtless conclude to remodel or to build again. And then the others in turn, for the same purpose, will do the same. Indeed, what vast sums of money have been worse than wasted by means of such denominational rivalship; and thus the different denominations, instead of doing what they can by humility, piety, and love to provoke each other to more zeal for Christ and souls, are frequently arousing one another to envy and jealousy by strife and vainglory. Thus much upon the *indirect method* of gaining and retaining the ascendency.

Again: There is what may be called the *direct method;* that is, by intrigue, treachery, and misrepresentation, the one denomination try to gain and to retain the ascendency by building itself upon the ruins of all the others. What a vast amount of harm some have done themselves as well as others, and especially the cause of Christ, by such a spirit and course of procedure.

And here could be mentioned many other such things as arising from unchristian dissension; but enough. Doubtless enough has now been said and facts enough mentioned to convince any rational mind

that unchristian dissension tends not only to subvert every Christian grace and gospel principle, but to foster and cultivate in their stead selfishness, and pride, and bickering, and backbiting, and slandering, and envy, and jealousy, and strife, and vainglory, and almost every other evil propensity imaginable. Alas, alas! that such a state of things should exist in the Christian community. But so it is. How long before there shall be a mighty reformation not only in this respect but in very many others? Not until Christians, laying aside all prejudice, are willing to forego the pleasure of their own notions, preferences, and fancies, and adhere strictly and exclusively to the truth as it is in Christ. And may the time not be distant when such shall be the fact, and when the forces of light—not only agreeing, loving, and harmonizing perfectly, and thus united and combined, but understanding and using the only means adapted to the end—shall arise and resist, and, under God, overcome the powers of darkness, and thus speedily consummate the ultimate, the complete, and the glorious triumphs of the Redeemer's kingdom throughout the world.

CHAPTER III.

CHRISTIAN UNANIMITY CONTINUED—UNCHRISTIAN DISSENSION A SATANIC STRATAGEM TO DEFEAT CHRIST'S CAUSE, AND THUS RUIN SOULS—THE OBJECT OF CHRISTIAN UNANIMITY.

In my last, upon the indispensability and importance of Christian unanimity, I presented for consideration and establishment the following proposition: In proportion to *Christian unanimity*, or so far as

Christians agree or disagree in both faith and practice, is Christian conduct consistent or inconsistent, and a means of either saving or ruining the impenitent. Stating that there are a number of items which prove positively and conclusively the same, among which, the principal one, and the one all the others confirm, is that unchristian dissension is of satanic origin, because diametrically opposed to God's will. 1st. Evident from the *Scriptures;* under this head specifying a large number of passages. 2d. Evident from the fact that unchristian dissension can be shown to be just as *irrational* as it is unscriptural, for Christians can not differ and all be right wherein they disagree, because contradictory propositions can not both be true. Further, God says the same thing to every one; he means the same thing to every one. And hence, if every one finds out what God means from what he says, all have the same thing and agree perfectly. And hence, if two Christians disagree concerning the Scriptures, one or both certainly misunderstand God and must be wrong, and perverting gospel truth and subverting the principles of Christianity, and substituting in their stead the elements of paganism. In fact, unchristian dissension tending to subvert every Christian grace and gospel principle, to worse than waste Zion's resources, depopulating heaven and increasing the inhabitants of darkness and eternal despair; because tending to subvert the law of love and benevolence, and to cultivate in their stead unholy selfishness, envy, jealousy, strife, and vainglory, and almost every other evil propensity imaginable. I again propose, by the aid of the Holy Spirit, to continue this part of the subject, dwelling not only on the *object* of Christian unanimity, but—

Third. On the fact that unchristian dissension is a satanic *device* or *stratagem* to defeat Christ's cause, and thus ruin souls. Satan, always very observing and a very apt scholar, perceived that if Christians continued as they commenced—that is, perfectly agreed, loving, and united—he would very soon be driven not only from Jerusalem, but from every other part of the world. This, in his estimation, would never do. To prevent this, therefore, he accordingly cast about, and, after much deep and anxious thought and many expedients occurring to mind, he finally decided that *persecution* would be the best method to divide and scatter the Church. He accordingly got up "a great persecution against the church which was at Jerusalem, and they were all scattered abroad, except the apostles." But how in the name of common sense he succeeded in scattering the church and at the same time retaining the apostles is beyond my comprehension. Yet it seems that he actually did so, doubtless supposing that the leaders without the forces could do nothing, and the forces without the leaders could do nothing. But how terribly chagrined and disappointed when, on the contrary, he found that, unlike modern Christians, each of the leaders retained and each of the forces scattered was a host within himself—one chasing a thousand and two putting ten thousand to flight; for wherever they were or wherever they went, they would as faithful witnesses testify of and for Christ, and thus by means of their preaching, and especially their practice, converts and churches were multiplied all over the land. This, doubtless, was wholly unexpected on the part of Satan, for his object in the persecution was very different. Instead of a glorious

Christian triumph, he intended the same as an ignominious defeat. But it had proved the former rather than the latter, and now what should he do? Of course not get disheartened, though defeated at every point. Doubtless the Devil considered his persecuting scheme a terrible blunder, and was very much perplexed to know how to retrieve his losses. But unlike many with respect to good, and never disheartened in his work of evil, and very prolific in expedients, he tacked about and commenced anew his observations and operations. But what to do next was the perplexing question. Recalling to mind, however, the disastrous consequences of social, civil, and military discord, he finally decided on *unchristian dissension* as his next expedient. But where should he commence? At the weakest point, of course, which doubtless at that time was Corinth, one of the most dissolute of the Grecian cities, and where was one of the weakest, the most foolish and imperfect of the Christian churches, *carnality* for the most part having the ascendency. At that point, therefore, Satan first set and sprung the trap, which from that time until the present has, to his great delight, been working like a charm.

It consisted in diverting Christian attention and affection from Christ to man, in view of combining the whole Church and the world against Christ and his cause, and thus secure to himself all the advantages of a consolidated power, arising from a perfect unanimity in both faith and practice on the part of the whole. True, this was a very bold, sagacious, and complicated scheme; and with what success it has been carried out, history and the past and present condition of the Christian world must answer.

And here, doubtless, it may be affirmed that scarcely any other satanic stratagem or device ever availed more for *harm* than unchristian dissension; for though it be true that Satan has never yet fully realized what he intended and anticipated by it, yet it is equally true, as the sequel will show, that at times since its introduction he has come very near to it, for what was true of the church in Corinth at first has been true of a large proportion of professing Christians since then. From what is said of that church, it seems that only a small minority of it continued to adhere strictly to Christ, while the *many* were for Paul, Apollos, and Cephas. And thus from that time until the present, a large majority of professing Christians have been so unwise and carnal as either in part or in whole to accept of man as preferable to Christ; especially during what are called the Middle Ages, when the Church was hidden and nearly extinct, and the world was enveloped in the thick Egyptian darkness of ignorance, superstition, and paganism, did Satan nearly triumph and secure in full what he intended and anticipated by his dissenting scheme.

Here, as a further illustration of this point, let us now *trace* briefly the workings of the "prince of the power of the air" from the first introduction of unchristian dissension until the present time, noting the various, numerous, and great satanic *advantages* secured by means of it.

Doubtless it was with great caution and much trepidation that Satan set and sprung another trap upon the Church, fearing lest, as in his Jerusalem persecution, it might possibly prove his overthrow and downfall, rather than his upbuilding and establishment. But, to his great delight, he found that

unchristian dissension would have the *opposite tendency*. For, unlike the Jerusalem persecution, he perceived that those who were careless, prayerless, and foolish enough to look away from Christ to man, and to dissent from the truth, would be involved in the same sin and condemnation as himself. The church at Jerusalem was not in the least either accountable or responsible for the persecution which occurred there, because its members took no part in it. Consequently, the whole sin and condemnation arising from it rested exclusively upon Satan and his agents as its originators and perpetrators. Not so, however, unchristian dissension; for in that case, as in the sin of Adam and Eve, it took Christians as well as Satan to commit and to perpetuate the crime. And hence both are involved and equally guilty. And here it may be noted that any satanic device or temptation designed to injure either the Church, a Christian, or the cause of Christ will result disastrously to none except its originator and perpetrator, provided that neither the Church nor a Christian voluntarily yield to Satan and involve self in the evil, whatever it is. But if either the Church or a Christian voluntarily yield to Satan, and thus involve self in the crime, all will be equally guilty and deserving of punishment. Such, now, is the nature of unchristian dissension, for it could never have existed had not Christians voluntarily yielded to Satan and permitted it. This, now, is one of Satan's peculiar and greatest advantages in the device; for if he alone had been guilty of the sin, the whole condemnation, as well as its other disastrous consequences, would have rested exclusively upon him. Nor could it in the least have injured either the Church, the Christian, or the cause of Christ, but

the whole would have tended to Satan's utter overthrow and entire subjugation, and perhaps prevented every other hostile attack upon the Church. As it is, however, Christians, like our first parents, sharing equally with Satan in the crime, all are injured—the Church, the Christian, and the cause of Christ, as well as Satan himself. Satan knowing this, and disregarding the injury to himself, determined to make the most of his success and advantage.

Accordingly, he commenced a deep cogitation upon both—

1st. Upon his *success*. Doubtless querying: 1. How he happened to succeed at all. And at once perceived —though he said nothing about it—that it was through Christian imperfection or carnality, which—not by himself, but by the Holy Spirit—was brought to light when he preferred the charge of carnality against the Corinthians on account of their unchristian dissension. 2. What he might *infer*, and *how* he could best improve his triumph. And here, doubtless, the thoughts which occurred were these: The *fact*, the *possibility*, and the *nature* of his success. His triumph was a fact, for he had succeeded; and hence his success was possible, for had it not been possible he could not have succeeded. And now, in what had he succeeded? He had succeeded in persuading a number of professing Christians to take up with something short of Christ, and thus to prefer the shadow to the substance. And now, since he had succeeded in one instance and in some respects, doubtless the question arose whether at some time he could not succeed in every instance and in every respect, and finally either persuade or compel every Christian to forsake Christ entirely and take up with man and himself instead, as lord of all.

2d. And here, doubtless, he commenced a deep cogitation upon the *nature*, the *tendency*, and the *prospects* arising from that carnality, or those imperfections, through which he had attained his success.

1. He perceived that there was something even in Christians by which he could succeed, and that it consisted in spiritual blindness, ignorance, stupidity, and recklessness. For he knew that had it not been for spiritual blindness and ignorance they would have perceived and better understood his device; also, that had it not been for spiritual stupidity there would have been a better spiritual perception and knowledge; also, that had it not been for spiritual recklessness, or prayerlessness and carelessness, there would have been more spiritual vitality and a better spiritual perception and knowledge—and he would have failed utterly in his dissenting scheme. But some professing Christians lacking all these was, as he perceived, the principal reason he had succeeded.

2. He further perceived that this carnality, or those imperfections, tended more to the seen than to the unseen, and hence to the *externals* of Christianity rather than to its *nature*; for he found that he had been more successful in getting the attention and affections of some professing Christians to men, that are seen, than the apostles had been in getting their attention and affections to Christ, who is unseen. In view of which, he now enters upon a careful consideration of the probabilities of carrying out his whole dissenting scheme. Doubtless he concludes: 1.) That if, at any time, a part of professing Christians could be induced to give up Christ in some respects, all, at some time, could be induced to give him up in every respect —knowing that so far as Christ was given up he

would be preferred, as a matter of course. 2.) That if professing Christians could be induced to prefer *one kind* of teacher and leader to Christ, they could be induced to accept *another kind*, and hence that they could be induced to accept impostors as well as apostles. 3.) That if professing Christians could be induced to prefer and accept false teachers and leaders as well as the true, there would be an occasion for them and that he would raise them up, and thus, little by little, he would so pervert gospel truth and subvert the plan of redemption as to be able to substitute in their stead a system entirely his own, after which he would consolidate church and state and present to Christ, and, finally, to everything that is good, a solid and impregnable front.

Now, that such were some, if not all, of the reflections and conclusions of Satan respecting his success is sufficiently evident from the mathematical precision or accuracy with which he *improved* it. For the archfiend proceeding from Corinth to other churches, very soon we hear not only of one false teacher after another—women included—but of false sentiments, baptismal regeneration, salvation, and what not, advocated and embraced, until finally the doctrine of salvation by faith through Christ was so perverted and subverted as to be actually, by a large majority, exchanged for salvation by penance through the Pope.

This was the satanic *climax*. Here Satan's new dress was fully completed and he was transformed into an angel of light, and offered himself, his doctrines, and his church as the panacea of "all human ills." But his work of consolidation was not yet completed; he had reached the apex of his scheme,

but its base was not yet entirely filled out. The question therefore arose, how he could best preserve what he had already secured, and at the same time carry out in full what he intended and anticipated by his vile scheme of unchristian dissension? Which was nothing less than the banishment entirely and forever of Christ and his cause from the world. To this end, therefore, he went to work with might and main. Knowing how the multitude are naturally attracted, bewildered, and entrapped by an imposing and dazzling exterior, he—

1. Finds the right man for the right place, and decks him in all the regalia of both kingly and priestly appendage, after which, putting upon his head a triple crown, he sets him upon a throne and pretends to endow him with all power in heaven and in earth, pronouncing him infallible.

2. He then proceeds to select and to subvert, by misapplication, the best and most expressive terms of both secular and sacred literature. He first called his religion by the endearing and expressive name, Catholic—signifying in general, universal—what in that respect he intended his church should become. Then to complete the farce he adopted and used the cross to symbolize the whole. Thus much as to the exterior of that monster Satan reared up through unchristian dissension, to palm off upon the world in lieu of Christ and a pure Christianity.

3. Then to inflate the imagination to suit the convenience, to please the taste, especially to obliterate from the mind the least and last vestige of faith in Christ for salvation, he went to work at the ordinances, or the interior of the Church. By introducing

the doctrine of transubstantiation he subverted the design or object of the Lord's Supper. By changing the act and import of baptism, and adopting in full baptismal regeneration and salvation, he not only destroyed both the mode and the object of baptism, but subverted the ordinance entirely.

Having thus garbled, distorted, and subverted both the exterior and interior of the Church of Christ in view of subverting and destroying Christianity itself, he proceeded to his work of consolidation. But what should he do? Of course, to use all the arts and intrigues in his power; to get all he could and keep all he got. 1.) If possible, by what he himself considered fair means. 2.) If necessary, by what Satan himself considered foul means.

Now, to get all he could and keep all he got consisted in trying to decoy or drive into his snare every other church and professing Christian in the world, and then to fasten them forever by both a corrupt, civil, and ecclesiastical power. 1.) If possible, by what he himself considered *fair* means; which consisted in trying to secure submission without force, inducing others to yield themselves voluntarily into his hands, to be molded and guided according to his own evil pleasure. And here he used flattery, falsehood, deception, and every other thing of a like character he could think of. 2.) If necessary, by what Satan himself considered *foul* means; which consisted in trying to secure submission by force—resorting to persecution and bloodshed, haling men, women, and children to prison and the stake, as well as resorting to other means of torture, such as slaughtering by the sword, the rack, the floods, the flames, and the wild beasts; all who

could not be duped nor coaxed to yield themselves freely into his hands to be destroyed at least temporally, if not eternally.

And thus by means of flattery, falsehood, and bloodshed, as well as by other means of deception and torture, did Satan—knowing the great advantage of agreement, union, and harmony—endeavor to consolidate and to preserve forever a perfect unanimity in that church he had distorted, subverted, and changed into a pandemonium of his own. But greatly to his disappointment and discomfiture he found that all his flatteries, devices, and deceptions, as well as persecution and bloodshed, would not be sufficient to secure such a consolidation or unanimity as was necessary to his complete triumph. For though it is true that on account of carnality, instability, and folly a large majority of professing Christians were quite easily decoyed and entrapped, yet, God be thanked, that, as at Corinth, there has always been a minority at least—though at times quite small—so strongly attached to Christ that nothing which Satan has been able to think or to do, either by himself or by his agents, has been sufficient to induce them to release their death-grip and turn their backs upon the Savior, and take up with man, and thus the Devil, instead.

Much more was he disappointed and discomfited when he found that in his gettings he had accidentally embraced an element which, unless either removed or destroyed, would be a means of either renovating or dividing the mass he had collected; either of which he perceived would in the end be equally disastrous to himself, for finally it would result in his overthrow and ejection by the very means or in the same way he himself had intended and expected to succeed. He,

however, was not the one to get disheartened. Though unable to obtain all he wanted and intended, yet he is just as determined as ever to retain as long as possible and to make the most of what he had already secured. Accordingly he proceeded to destroy in various ways (too numerous here to mention) the religious element he had accidentally embraced in his gettings. Unable, however, to do that, he proceeded, second, to have those in whom it adhered excluded and anathematized, taking good care, however: 1.) To hold them all in such a way that though kept at a proper distance from the main body, yet constantly drawn to a common center. 2.) To have them so disagree among themselves as not to coalesce and thus form against him any powerful and successful combination.

True, these statements imply a vast amount of knowledge and shrewdness on the part of the archfiend. But certainly there is a sufficient number of facts to establish and justify them. If any doubt it, let them consult the Rise and Fall of the Hierarchy, the Book of Martyrs, especially D'Aubigne's History of the Great Reformation, and ask Arminianism, Lutheranism, Calvinism, episcopacy, and a vast number of other isms which sprung up in connection with and since the Reformation, why was it that Arminius, Calvin, Luther, Knox, Wesley, and very many others of a like Christian character, did not agree? Was it because the Holy Spirit would not suffer it—causing one or the other or all of them to embrace, entertain, and advocate false sentiments? Dare any except a reviler or blasphemer say that it was? I, for one, think not. If, then, the false sentiments and disagreement were not the work of the Holy Spirit, were they not the work of Satan, in view of holding the balance

of power and thus maintaining his position as long as possible? Doubtless they were. Thus not only did Satan succeed in dividing the Church at the first, but from that time until the present he has succeeded in maintaining and multiplying those divisions almost indefinitely. For instance, forty-nine kinds of Presbyterians, twenty-three kinds of Methodists, and how many kinds of Baptists I believe is not known, and thus of other denominations and divisions, if not *ad infinitum*, at least *ad nauseam*, securing to Satan, his cause and kingdom, very great and prolific advantages.

One, *common guilt and condemnation*, involving Christians as well as himself, since, as in the sin of Adam and Eve, it took Christians as well as Satan to commit and to perpetuate the crime of unchristian dissension.

Another, turning Christian *power* upon *itself*, by causing Christians, like the impenitent, to bite and devour one another; the one denying what the other affirms, and pulling up what the other has planted, and thus, by mutual opposition and destruction, enabling Satan, like Gideon of old, to obtain in some, if not in every instance, a perfect victory without any special effort on his part.

Another, worse than wasting *Zion's resources;* both time and strength, as well as property and influence, all of which have been and are now being expended to a greater or less extent in thwarting rather than in promoting Christ's cause. Take, for instance, any village or community where but one church, one meeting-house, one pastor, and one Sabbath-school are needed to cultivate the spiritual field; but instead, behold two or three, and even sometimes

five or six different denominations, and the same number of meeting-houses, and pastors, and Sabbath schools, and at the same time, perhaps, each more intent upon gaining and retaining the ascendency than in saving the souls of the perishing. This, now, is to a very great extent the condition of things all over the world, and has been from the first schism in the Church until the present time. On this account a large proportion of the time, the strength, the property, and the influence of professing Christians have been and are now worse than wasted in even the communities where they are expended, because so used as to impede rather than to advance Christ's kingdom.

To doubt or deny this would be doubting and denying not only the satanic origin, the evil tendency and results of unchristian dissension, but also the fundamental, the universal, and the immutable law that in union there is strength; in divisions, weakness. Especially that the possession and diffusion of erroneous sentiment—which is unavoidable so far as Christians disagree—are only evil, and that continually. But no one really rational will even doubt, much less deny any such thing. All such, therefore, will admit that whenever there are more than one denomination, a large proportion of Zion's resources are worse than wasted, because what is expended by the many will effect less good than what the one would dispose of, properly agreed, united, energetic, and active.

Besides, if there was but one denomination, all the extra expense of time, strength, property, and influence arising from the many could be transferred and used in those dark and desolate portions of the

earth where there is no true gospel nor pure Christianity. On account, therefore, of unchristian dissension, a large proportion of Zion's resources are not only worse than wasted in the communities where they are expended, but they are worse than lost to those benighted portions of the world, where they are the most needed.

Now, if such are some, if not all, of the satanic advantages arising from unchristian dissension; if by it Satan secures common guilt and condemnation, involving Christians as well as himself, turning Christian power upon itself and thus making it one of the most potent engines for harm, worse than wasting Zion's resources by abusing not only in using, but in not using them,—certainly it must be of satanic origin, and a stratagem or device of his to defeat Christ's cause, and thus depopulate heaven and increase the inhabitants of eternal despair. All of which will be admitted by every one who has given any proper attention to the subject.

Fourth. Note again the Savior's *object* in praying for Christian unanimity. "That the world may believe that thou hast sent me," or that the world might be convinced that there is a Savior, and thus be induced to accept him and be saved; implying that the entire success of the whole gospel scheme depended upon what was prayed for, which is Christian unanimity. (John xvii, 20, 21.) And here it is pertinent to inquire, how else could there be any spiritual success? Certainly, "In union there is strength, in divisions weakness"; and hence in proportion to unchristian dissension and division is there weakness and defeat.

Suppose, now, Christians had differed in every respect, would not the saying of Christ, that "a house

divided against itself can not stand," have been literally and to the very letter fulfilled, and Christianity long ago blotted out of existence? Doubtless it would. But on account of the partial Christian unanimity or agreement, love, and harmony, in the midst of the vast amount of erroneous and disastrous disagreement, discord, and division, has Christianity survived and been very potent for good, as has error also, on the same account, remained and been very successful for harm.

Further, the impenitent can never be induced to seek and accept of Christ until properly convinced not only that he *is*, and that they *need* such a Savior, but that he *alone can save* and *will save* them. No rational person can be induced to seek that which he does not believe exists; nor can such a person be induced to put forth a proper effort for that which he does not believe he needs; nor can such a person be induced to seek that alone which he needs until thoroughly convinced that it *can* be obtained, and that it *can* bestow and *will* bestow the needed aid; all of which, concerning Christ, is evident mostly, if not entirely, from consistent Christian conduct, arising not only from purity and uniformity, but from Christian unanimity.

"Ye are my witnesses, saith the Lord." (Isa. xxxiv, 10.) Now, for a class of witnesses to be of any account, they must not only agree with themselves, but with one another. So far as a witness contradicts himself his testimony proves nothing, except that he is either foolish or dishonest. So, too, with respect to the conflicting testimony of two or more witnesses; so far as one witness contradicts another nothing is established, except that one or both are either mistaken or intend to deceive. And here I ask, how long would it

take a class of witnesses, thus contradicting either themselves or one another, to prove anything to a court of justice? Is not the case similar with respect to Christians and Christianity? Can a Christian, by contradicting himself, prove anything in favor of Christianity? All know that he can not. Is it not equally true that nothing can be established in favor of Christianity by one Christian contradicting another? and that so far as Christians contradict each other, the proof is against rather than in favor of Christianity? which is far worse than if nothing at all was established. If unchristian dissension would leave Christianity where it finds it, proving nothing for nor against it, the case would be very different. But such is not the fact; because the evidence must necessarily be the one or the other, either for or against. If, therefore, Christians, by contradicting either themselves or one another, prove nothing in favor of Christianity, their evidence is necessarily against it.

Certainly, so far as the testimony is conflicting or contradictory with respect to the witnesses, either individually or collectively, nothing is established, except that one or both must be mistaken or deceptive, and that what is affirmed is not true. So, in proportion as Christians contradict either themselves or one another respecting Christianity, nothing is proven, except that they are either mistaken or intend to deceive, and that Christianity is a mere pretense and of no consequence. Indeed, nothing can be established by contradictions, except that what is affirmed is false, and that those testifying are either ignorant or dishonest. In proportion, therefore, as professing Christians contradict either themselves or one another, nothing is proven, except that what they

affirm is false, and that they are either fools or hypocrites. Consequently, any one can easily see that instead of promoting a knowledge of and faith in Christ, unchristian dissension has the opposite tendency, and becomes in Satan's hands one of the most potent engines for infidelity. Nothing better pleases the Devil, infidels, and the impenitent in general than unchristian contradictions; for, unable to find, much less to point out any actual discrepancies in the holy Scriptures, they secure about the same from unchristian dissension and inconsistency. Any doubting this can easily be convinced by a little close and careful observation; for it will at once be perceived that unchristian inconsistency, arising from improper personal acts and unchristian dissent from each other, is the sinner's common resort, and about his only subterfuge from spiritual conviction and disturbance.

It seems that the sinner can seldom, if ever, think of soul and eternal interests, and become at all concerned upon the subject, without having his attention at once referred to unchristian contradictions as the panacea of all his troubles. Not infrequently the sinner thus reflects: "There is a God, and he has a law; and I am immortal and a subject of God's law, and also a violator of that law; and also accountable to God and responsible for my sin. Since, therefore, the law is just, and must be executed unless pardoned, I must suffer the consequences of my crime, which is endless torture, the penalty of the law." Then the question may arise whether there be any way possible by which he can be saved. And the thought may occur that Jesus Christ is "the way, the truth, and the life." But instantly pops into his mind: "It is all false;" the reason—those who pretend

to have found Christ deny their profession by their conduct. "Besides," suggests Satan, "the worst of all" (though the best, he means), "Christians contradict each other, which proves the whole to be a contradiction and a delusion, and that your troubles are entirely unfounded." And thus by means of unchristian contradictions the Devil frequently lulls to sleep again the disturbed sinner, redoubling his danger of eternal ruin.

Further, probably every one has observed that whenever a sinner is conversed with upon the subject of Christianity, he will almost invariably, and at once, refer to unchristian inconsistencies as the principal ground for rejecting what is urged upon him. I think that this statement has been verified at least a thousand times in my own experience, as it has, doubtless, in the experience of every other minister and faithful Christian. And thus it seems that Satan is constantly referring the sinner, and the sinner those who labor with him, to unchristian contradictions as the principal reason for disbelieving and rejecting the all-important claims and consolations of the religion of our Lord Jesus Christ.

The principle, too, or the law perverted upon which the reasoning and conclusions are conducted seems to be that of induction; that is, making out clearly and unmistakably one or two cases in regard to a matter, and then inferring that the whole is of the same character. And thus Satan and the impenitent, perceiving clearly and unmistakably that Christians frequently contradict not only themselves but one another, from hence conclude that the whole of Christianity is a contradiction and a delusion, and

of no consequence. Here, doubtless, is the secret and one of the principal causes of the terrible sin of unbelief, which has already ruined its billions and now has its vast multitudes in the broad road to endless death.

Let no one suppose that Satan, the enemy of all righteousness, is an unintelligent being. Doubtless he is better acquainted with history, science, and philosophy, and the laws of language, of thought, of illustration, and of revelation, than any other fallen and finite being. For were he not, he would not have succeeded in leading astray so many eminent theologians, and, especially, ruining forever so many of the greatest philosophers and the best educated among men. But since he has done this, doubtless he understands as fully as a fallen finite being can all the advantages and disadvantages of a thorough education, and just how to use the same for either good or harm. He understands to perfection the law of induction and the doctrine of fallacies, and just how to pervert law and to employ sophistry and fallacy to produce a wrong impression and a false conclusion.

Nor let any suppose that Satan will suffer any opportunity to slip, or overlook and misimprove any advantage, or even disadvantage, especially the very great advantage of unchristian contradictions, for dishonor and death. And here let it be distinctly understood and remembered, too, that unchristian contradictions furnish Satan with one of the greatest advantages possible over the sinner for his ruin, and to defeat Christ's cause. For—

1st. The sinner can not be saved, nor the cause of Christ advanced, without a *proper faith.* Now, there

are many practical considerations which show conclusively the absolute necessity of faith to salvation and the advancement of Christ's cause.

1. One is that salvation is offered to the sinner upon the *condition* of putting forth a proper effort to obtain it, the expressions "ask," "seek," "knock," "strive," "diligence," "violence," and the like indicating not only the *fact*, but the *nature* of the effort to be made.

2. Another is that when God makes the *fulfillment* of a condition necessary to the reception of a blessing, that condition must be fulfilled before that blessing can be received. There is no alternative. Consequently, we can no more conceive how a sinner can be saved without putting forth the efforts indicated by the expressions "ask," "seek," "knock," "strive," "turn," "will," "diligence," "violence," "repent," "believe," and the like, than a harvest can be obtained without plowing, or a soul can be saved without a Savior.

3. Another is that the sinner *acts freely*, and hence will not act only so far as there is a proper motive or inducement to action.

4. Another is that the sum total of all motives or inducements to action is together insufficient without a proper faith. Faith is the key to the arch, without which the whole will topple and fall. For instance, gold possesses sufficient attraction to induce the sinner to seek it, provided he believes there is any and that he can obtain it. But let the sinner doubt either that there is any gold or that he can obtain it, can he be induced to seek it? Most certainly not. So, with respect to Christianity, there must be a

proper faith in its reality and importance, and the possibility of obtaining it, to induce any sinner to seek it. If the impenitent acted from necessity, and not freely, they could be compelled to attend to Christianity, whether they believed in it or not But acting freely, as they do, there must be the faith, natural at least, before they will act.

5. Besides, if action could be secured without a proper faith, it would be of no account; "for he that comes to God must believe" not only that he is, but "that he is a rewarder of them that diligently seek him." Without a proper faith, therefore, there can be no conversion even, much less salvation; and without both, the cause of Christ can not be advanced.

2d. A proper faith on the part of the sinner is *about*, if not *quite*, *impossible* without Christian unanimity, as well as purity and uniformity; because without unanimity Christian conduct is still discrepant, and implies that the whole of Christianity is a contradiction and a delusion—a conclusion much more agreeable to both Satan and sinners than a conviction of its reality and importance.

So far as Christians disagree, the one contradicts the other. And hence though one may be perfectly correct in both faith and practice, yet wherein they differ the other denies it; and the impenitent, more willing to discredit than to believe in Christianity, are more apt to agree with those who are wrong than with those who are right, making unchristian contradictions much more potent for harm than Christian affirmations are for good. And hence it seems that one Christian denial is equal to at least nine Christian affirmations; making it appear that if one-tenth

of Christian conduct be contradictory, and one-tenth of Christianity be thus denied, the whole is nullified and disbelieved by the sinner.

Doubtless we would find that the above proportion is rather under than over what the actual facts would warrant, provided they were properly understood. Nay, we can hardly conceive how in the case of even one, much less two, and especially the now almost innumerable unchristian contradictions, a single proper conviction can be secured on the part of any one, and especially on the part of those of mature judgment and good information. And here I ask why Christianity is frequently stigmatized by the statement "that it is fit for no one except children and old women"? Is it not because it has been observed that such persons more generally embrace Christianity? Doubtless it is. But why do the older, or those of more steady nerve and mature judgment, reject it? Is it, as most suppose, because of corruption and hardness of heart? Or is it because they more readily perceive and fully comprehend the force of contradiction? Doubtless the latter rather than the former; making unchristian contradictions much more effectual in the sinner's destruction than his own innate or natural depravity.

Doubtless here is the secret of the loss to the Church, to the world, and, finally, to all eternity of a large proportion of the best intellect and maturest judgment. Dear friends, do we know what the Devil is doing? Have we not all observed how carefully he will conceal his most successful schemes for dishonor and death? This is what he has been doing in the past, and is now doing not only with respect to unchristian dissensions and contradictions, but

with respect to the loss of those of the best intellect and maturest judgment.

Now, to render hopeless in man's estimation, and thus prevent a proper interest in, and, above all, any special effort to save such, he would have Christian attention diverted to something that is not the real cause of their spiritual recklessness, lest the real cause be discovered and removed, and thereby he lose to himself, to his kingdom, and to an endless perdition, the most intelligent and valuable portion of society. This doubtless is why, when Christians get to thinking and talking about the difference in the number of conversions at certain ages—for instance, under twenty and upwards—they conclude that the cause of the difference is the hardening and corrupting tendency of sin rather than unchristian dissensions and contradictions; for Satan knows that every Christian is conscious that he can stop and remove the latter, while he can not the former. Just let Christians understand that their improper dissensions and contradictions are the principal cause of the infidelity and eternal ruin of the most intelligent and valuable portion of society, would they not with one accord arise, and, under God, remove that cause, and thus prevent such terrible tendencies and awful consequences? Doubtless they would. Satan, knowing this, very adroitly and shrewdly suggests that the hardening and corrupting tendency of sin is the real cause of such terrible loss. And Christians, so awfully blind to Satan's devices as not to discover the source of the suggestion, at once take it up and go on advocating the satanic theory, to the blinding of themselves as well as others to the real cause of such dreadful ruin. This, doubtless, is why a large pro-

portion of the best intellect and maturest judgment has in the past been destroyed, and is now in the broad road to eternal death. But here, in the presence of you all, and all to whom these statements may come, I now enter my solemn protest against such awful satanic scheming; and especially to such unchristian blindness and indifference in regard to it, and call upon all Christians, without exception or distinction, to arise, and, under God, wrest from Satan's hands unchristian dissensions and contradictions, which in very deed are his most successful stratagems and powerful engines for infidelity and endless destruction. Now, that all this is true of unchristian dissensions and contradictions is evident—

1. From the fact that the sinner naturally *hates* Christianity, as well as his God, and naturally *desires* some plausible pretext for disbelieving and rejecting it.

2. From the fact that *contradiction* is the quickest and most effectual way of nullifying testimony and producing disbelief.

3. From the fact that Satan is the sinner's *advocate* against Christianity, and not only having perfect control of and thoroughly acquainted with all the enmity, blindness, and weakness of his nature, but also perfectly familiar with all the arts, intrigues, and bewilderments of sophistry; and not only knowing how, but disposed to use to the utmost of his ability every such thing, and, finally, everything else possible, for the sinner's temporal and eternal ruin.

Now, putting all together—not only the sinner's natural enmity to Christianity, his desire to have it false, and the nullifying tendency of contradiction, but especially all the wiles, intrigues, devices, and deceptions of Satan, who has control of and would

have the sinner lost—I ask what sort of possibility, or even probability, of the slightest proper conviction on the part of *any one*, especially on the part of those of mature judgment and good information, in case there is in Christianity the least perceptible discrepancy of any kind? I also ask how there can be the slightest contradiction in Christianity without every sinner perceiving and understanding it, so long as there is an archfiend perfectly capable and disposed to direct his attention to every such thing, and to magnify and falsify the same in his mind any number of times? Certainly no one, of mature or immature judgment, can be convinced by contradictions, especially if, as in the case of every sinner, there be any disinclination to believe what is advocated. Nor can contradictions in Christianity be avoided, so far as Christian conduct is inconsistent. Nor can Christian conduct be consistent, so far as it is impure, variable, and discordant. And hence the infinite importance not only—

1. Of *purity* and *uniformity* with respect to Christians *personally*—that is, every Christian seeing to it that his own conduct is consistent with respect to himself; for without this a Christian would be contradicting himself, and proving that he is more of a hypocrite than a Christian, and that Christianity is more false than true; but—

2. Of *church discipline*—that is, every denomination seeing to it that all its members entertain, advocate, and practice the *same* sentiments; for without this the members of the same denomination would be contradicting each other; especially—

3. Of a *perfect Christian unanimity*—that is, all the different denominations seeing to it that each and every one entertains, advocates, and practices the *same*

sentiments; for without this one denomination would be contradicting the other, leaving still a contradiction in Christianity, and thus rendering to Satan the most effectual aid possible in his work of dishonor and death.

Finally, since unchristian dissension is directly opposed to God's will, tending to subvert every Christian grace and gospel principle, and to cultivate in their stead every vice imaginable, worse than wasting Zion's resources, depopulating heaven and increasing the inhabitants of hell; especially a satanic stratagem or device to defeat Christ's cause and ruin souls, granting to him one of the greatest advantages possible over the sinner for his destruction, since it leaves a discrepancy in Christianity, thus putting into Satan's hands one of the most effectual weapons possible for infidelity,—therefore it is of satanic origin, and Christian conduct is consistent or inconsistent, and a means of either saving or ruining the impenitent, in proportion to Christian unanimity.

Indispensable, therefore, to consistent Christian conduct are not only purity and uniformity, but Christian unanimity. Indispensable, therefore, to the sinner's conviction and this world's spiritual conquest are not only purity and uniformity of Christian conduct, but Christian unanimity.

Indeed, an enemy can never be overcome by extending to him the most effectual aid necessary to his success. Since, now, inconsistent Christian conduct, arising from a want of purity, uniformity, and unanimity, is the most effectual aid possible to Satan's success, therefore consistent Christian conduct, arising from Christian unanimity as well as purity and uniformity, is indispensable to Satan's defeat and this world's conversion to Christ.

Thus much upon what is indispensable to the accomplishment of the work, all of which must be admitted by every one who has understood the positions assumed, the statements made, and the arguments used. And may God grant that the time may not be distant when the conditions in the case shall be fulfilled and the work accomplished and the whole world very soon entirely subdued to the Savior

PART V.

Christian accountability and responsibility. Having now, upon the world's conversion to Christ, established its possibility, its infinite obligation, its infinite importance, and what is necessary to the accomplishment of the work, I again propose, by the aid of the Holy Spirit, to dwell upon the awful accountability and responsibility in relation to it.

CHAPTER I.

THE IMPORT, NATURE, EXTENT, FEARFULNESS, AND CERTAINTY OF THE ACCOUNTABILITY AND RESPONSIBILITY.

Accountability and responsibility are co-ordinate and reciprocal. The one can not exist without the other. Though the contents of the one are somewhat different from the other, yet without the elements of both neither can exist.

Accountability includes intelligence, something to account for and some one to account to; without each and all of these, there can be no accountability.

Responsibility includes, besides intelligence, something to be responsible for and some one to be responsible to, also a knowledge of right and wrong, and freedom of choice and action; without each and all of these, there can be no responsibility.

Again: The fearfulness of the account and the

awfulness of the responsibility arise from the liability, and the liability arises from the ability to understand the importance of what is to be accounted for and the greatness of the one to whom the account is to be rendered.

Since, now, the Christian is intelligent and capable of understanding, and the work required at his hands is of infinite importance, and the one to whom the account is to be rendered is none other than the great God—who fills immensity, and is infinite in wisdom, power, and purity—can we conceive of an account more fearful and a responsibility more awful than that of a Christian, especially in relation to this world's conversion to Christ? Certainly not, for it has to do with infinite and eternal interests, and an all-wise, all-powerful, and holy God, who can not look upon sin with any degree of allowance.

Nor let any one suppose that the account and responsibility can possibly be avoided; for, agreeable to scripture, "*all must* give account to God and be judged"; that is, either acquitted or condemned, "according to the deeds done in the body." Doubtless many entertain an impression and secret hope that this will not be so, since they suppose that God is so merciful as to overlook their wicked indifference, and even some of their sins of commission, as well as all of those of omission, which are far more agreeable to them than his service. But let no one deceive himself nor others with that delusion; for, sooner or later, it will prove very much worse than useless, resulting not only in a terrible disappointment, but in very severe punishment. Because God having said it, and his word, like himself, being immutable, "all must give account to God and be judged according to the deeds

done in the body," all the impressions and secret hopes to the contrary notwithstanding.

Since, now, this must be so, let us at once enter upon and pass through at least a partial examination and trial before we are summoned into the presence of Christ, where, in case of an unnecessary failure, no excuse can even be rendered, much less accepted, in extenuation of guilt and punishment.

And here let us inquire whose fault it is that the world is not now subdued to the Savior? If before this it could have been done, it must certainly be the fault of some one.

And here I ask, is it alone the fault of *Satan* and *sinners?* Could they before now have subdued themselves? True, to the utmost of their ability, they are accountable and responsible for the rebellion and disorder in the world. But are they anywhere required to conquer themselves? True, they can yield their wills to God, but can they bring the power to bear by which they can be induced to do so? Certainly they can not do what belongs to God, nor discharge the duty of Christians. Consequently, they can not subdue themselves in the sense in which God is to do that work through those upon whom he enjoins that duty. Nor can we conceive how else it could have been done. And hence it is not alone the fault of Satan and sinners that the world is not now subdued spiritually, but of those also who have failed to do what they could have done to bring about such a state of things.

Again: I ask, is it alone the fault of *God* that the world is not thus subdued? Could he before now have thus *alone* conquered this world? I admit that he could, provided such had been his purpose. But I

deny that such is his purpose, because, from what is known of God and his purposes, it is certainly evident that he decided to subdue this world by the use of means, and that one of the principal means he has purposed to use in its subjugation is the Church, or the spiritual army, enlisted, organized, and left in the world. If, therefore, God could have conquered this world independently of that army, he could have done it in direct opposition to his own purpose, which is impossible, for he can not act against himself or in opposition to his own purposes.

Now, in what I am about to say, let no sinner suppose that he is entirely excused, for every sinner, as well as every Christian, is, to a very great extent, accountable and responsible for the past, the present, and the future condition of this world. Consequently, whenever the attention of any one—saint or sinner—is called to this subject, neither should refer his own responsibility to the other, but each and all should very carefully and prayerfully inquire wherein and to what extent he is thus actually accountable and responsible.

I also wish it distinctly understood that I am here considering exclusively Christian accountability and responsibility in relation to this world's conversion to Christ.

And now I assert positively that wherein and so far as professing Christians have failed to do all within their power to conquer this world spiritually, thus far it is exclusively their own fault that the victory is not now in their possession; and that if it be not obtained during the present generation of Christians, so far as they fail to do all within their power to secure the same, thus far they alone will be account-

able and responsible for the failure, because *to the full extent of their ability the work has been left in their hands and suspended upon their wills, and is either a success or a failure, just as they prefer.*

Certainly, Christians of the present generation are at least required to do the work, for the language "Go ye into all the world and teach" (or disciple) "all nations, and preach the gospel to every creature," I again repeat, signifies this world's conversion to Christ, or it means nothing at all. And here I assert positively and above-board that there is no law of interpretation by which that language can be made to signify anything less than this world's spiritual conquest.

Besides, the duty is just as much enjoined upon *every* Christian as it is upon *any* Christian, for the word "ye," signifying more than one, just as much represents *every* believer as it does *any* believer; and hence it is just as much the duty of Christians of the present generation to conquer this world spiritually as any that ever have lived or ever shall live.

Further, the language implies no *hesitancy* nor *future time*, but it is positive, imperative, and in the present tense. "Go ye, therefore." When? Not by and by, but now. And hence Christians of the present generation have no right, unnecessarily, to leave the accomplishment of the work to another generation. Indeed, every Christian of every generation, as soon as converted, is required to commence, and to continue the work, too, until it is done. And thus, too, primitive Christians understood the word of command, for, as soon as they received it, away they went "everywhere preaching the word," thus trying to accomplish what was required.

And now, since this world is not yet subdued

spiritually, and since the work is just as much enjoined upon every Christian as it is upon any Christian, and since God will not himself do what he enjoins upon another, nor hold in his own possession what he requires of another, can anything, therefore, be more evident than that to the full extent of their ability this world's conversion to Christ is enjoined upon and left in the hands of Christians of the present generation? I, for one, think not.

Again: Should Christians of the present generation *properly discharge their duty*, nothing can be much more evident than that they would actually succeed in the accomplishment of the work. For instance, as positive proof, take the following:

1st. "According to thy *faith* be it unto thee." If, therefore, such were the Christian's faith, and his conduct should correspond, doubtless every Christian now living would, before his death, be in the midst of this world's spiritual conquest.

2d. God is "able to do exceeding abundantly above all that can be thought or asked"—that is, of course, that can be thought or asked according to his will. Certainly this world's conversion to Christ is according to God's will. And hence, in case the conditions he has established with respect to the work be fulfilled, he is abundantly able and infinitely willing to bestow not only that blessing upon his children, but very much more. If, therefore, properly desired and sought for by Christians of the present generation, they doubtless would receive and enjoy very much more than this world's conversion to Christ.

3d. We are informed that, under God, Christian labor is effectual; for they "do not fight as one beating the air, inasmuch as the weapons of their warfare

are not carnal, but powerful to the pulling-down of strongholds," and "shall accomplish that whereunto they are sent," since their "labor in the Lord is not in vain." Now, all this is abundantly evident from the success which has always attended the work whenever and wherever it has been properly undertaken and carried forward; especially is it evident from the first success which attended the work, for "about three thousand" were converted in one day, and "daily such were added to the church as were saved." And thus, for some time, great and glorious triumphs attended the work, showing that when Christians are properly agreed, loving, united, interested, earnest, and active, there is scarcely any limitation to the power exerted and the results which follow; and that had primitive Christians continued right along as they commenced, there is no reason at all to doubt but that the world would have been conquered spiritually during their generation; and that should this or any other generation continue as the first commenced, it would actually succeed in the accomplishment of the work.

4th. Christians of the present generation *can do* what is *required* and what is *necessary* to the accomplishment of the work. No one can disapprove the proposition that what is necessary to the accomplishment of the work is required, and that what is required is thus necessary and can be done. Nor can any one disapprove the proposition that this world's spiritual conquest is actually required at the hands of the present generation of Christians. And hence to contend that that can not be done which is required and necessary to the accomplishment of the work would be

assuming that that can not be done which can be done, which, you perceive, would be a contradiction.

Now, a careful consideration of a number of items required and necessary to the accomplishment of the work will greatly intensify the above absurdity, and make much more evident the possibility of Christians of the present generation actually succeeding in this world's spiritual subjugation.

1. One is that it is possible to obtain *all the information* necessary to the accomplishment of the work. Perhaps it may be true that every Christian is naturally destitute of a proper understanding of what is thus necessary; but it is not necessary that any one should remain thus destitute. For every one is capable of learning, and also can "ask of God, who giveth liberally and upbraideth not." Besides, ample instructions have been given, God's works and word both being full of a vast amount of information; "line upon line, precept upon precept, here a little and there a little, day unto day uttering speech and night unto night showing knowledge." Also all the instructions given can be easily understood, for they are so plain that "he who runs may read," and "wayfaring men, though fools, shall not err therein." If, therefore, any Christian lacks a proper understanding of what is necessary to this world's conversion to Christ, it is certainly not necessary that he remain in such ignorance.

2. Another is, since it "pleased God," not by foolish preaching, "but by the foolishness of preaching to save them that believe," about the only thing necessary to the accomplishment of the work is *the preaching of the gospel through consistent Christian conduct.* But can the gospel thus be preached? If,

now, what is necessary to such conduct can be done, then the gospel can thus be preached.

Now, it has already been shown that purity, uniformity, and unanimity are all indispensable to consistent Christian conduct. But the question whether or not it be *possible* for Christian conduct thus to be consistent has not yet been considered. We will, therefore, now attend to that question.

1.) Is it possible for Christian conduct to be *pure?* Admitting that purity of Christian conduct is required, and that what is required is possible, it is granted that Christian conduct can be pure. Now, that purity of Christian conduct is required is as evident as that anything is required. For says God, "Be ye perfect"; again: "Be ye holy, for I am holy"; and again: "Be ye perfect, even as your Father who is in heaven is perfect"; and still again: "Walk worthy of the vocation wherewith ye are called" and "be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." "Come out from among them, be ye separate, saith the Lord; have no fellowship with the unfruitful works of darkness, but rather reprove them." "Abstain from every appearance of evil"; and still again, in speaking of Christ, it says: "He that saith he abideth in him ought himself also so to walk, even as he walked." If, therefore, Christian conduct be not pure, it is not because it is not required nor because it is impossible. And here it may be stated that any one doing the very best he can possibly do is doing all that is required, for God himself can not do any better than the very best in his power.

2.) Can Christian conduct be *uniform*, or always pure? I again repeat that if required, and what is required be possible, then Christian conduct can be uniform. And that uniformity is required is as evident as that purity or any other quality is required. For all the instructions and commands concerning purity not only imply uniformity, but the following language is direct and positive: "Be ye steadfast, immovable, always abounding in the work of the Lord." If, therefore, Christian conduct be not uniform, it is not because it is not required nor because it can not be done.

3.) Is it possible for Christian conduct to be *unanimous?* That is, for all Christians at all times to agree perfectly in correct faith and practice. Why not? And here I will state that Satan seems to have gotten into the minds of very many very absurd and disgusting notions concerning Christian unanimity. I believe some conclude that unchristian dissension is better than unanimity, because they suppose that parties are an advantage to politics. And it must be admitted that if the analogy were real—that is, if as parties to politics, so disagreement and divisions to Christianity—the argument would be valid. But the analogy is not real; therefore the argument is sophistical or unsound, because there are very many *contingencies* in politics which do not at all exist in Christianity. This all who know anything about politics, and especially the politics of the present time, understand perfectly.

Besides, to suppose and contend that unchristian dissension is better than unanimity is *impeaching* the divine wisdom; because it is the creature virtually saying to the creator; "Lord, you made a mistake

when you said 'Let there be no divisions among you,' for divisions are better than unanimity. You should, therefore, have waited until I was born and consulted me with respect to the matter. I would have instructed thee differently. I would have said: 'Let there be divisions among you, be of different minds and mouths, speak different things, be of different opinions and judgments.'" And thus, you perceive, by so contending is not only putting human wisdom above divine, but it is virtually charging God with the grossest folly when he said: "Let there be no divisions among you," "be of one mind and one mouth," "all speak the same thing," "be perfectly joined together in the same mind and in the same judgment." How very shocking and disgusting that such insignificant, ignorant, and unworthy creatures as sinful men should thus presume to correct and instruct the All-wise and Almighty God! But thus it is quite frequently, and on the part of very many, especially with respect to Christian unanimity.

Further, there is no such *necessity* for unchristian dissension as some suppose. Frequently is it said that Christians can not think and believe alike, because they look differently, appear differently, see differently, their habits are different, and what not. Doubtless what is meant is that Christians are somewhat different in the respects mentioned, and hence can not be alike in those respects; and since this is so, they must be different in some other respects. But I suspect that those who thus argue have not thought long enough to know what they are talking about, and, consequently, multiplying words without knowledge.

Now, it must be admitted that among professing Christians, as well as the impenitent, there is a great variety of looks, appearances, eye-sight, and habits. Some are white, some black, some red, some yellow; some appear well, some ill; some are cross-eyed, some straight-eyed; the habits of some are good, of others bad. But I ask, what in the name of common sense have such things to do with their thinking and believing?

Is it impossible for the black to think white thoughts, or for the white to think black thoughts? Must a man think and believe as he appears, well or ill? Is it impossible for the cross-eyed to see straight enough to agree with the straight-eyed? Must a man's thoughts and belief correspond with his habits, good or bad? Certainly such an objection to Christian unanimity is shamefully absurd, and worse than nonsense.

Again: Do those who thus argue know what they are assuming? 1. That it is impossible to obtain the truth as it is in Christ? 2. That it is impossible for the Holy Spirit to fulfill the object for which he came into the world, which is to lead all Christians into all truth? 3. That it is impossible to do what God requires?

Now, understood or misunderstood, believed or disbelieved, such are virtually the assumptions of every one who either doubts or denies the possibility of Christian unanimity. For if all can not agree—as some contend—some one must necessarily embrace and entertain false sentiments, because there are but the two, either the true or the false, and hence every one must hold to the one or to the other. If all have the true, all have the same, and agree. But if all can not

agree, as some suppose and contend, then all can not obtain the truth as it is in Christ, neither can the Holy Spirit lead all Christians into all truth; nor can that perfect unanimity exist required of God when he says: "Let there be no divisions among you," "all speak the same thing," etc.

Doubtless here and elsewhere enough has now been said upon this point to convince any rational mind not only that Christian unanimity is required, but that it is as possible as any other Christian grace, and that if it does not exist it is not because it is not commanded nor because it is impossible, but just because Christians will not do what God requires.

Then, as well as pure and uniform, it is possible for Christian conduct to be unanimous. It is possible, therefore, for that which is necessary to consistent Christian conduct to be done? Since, now, it is possible for Christian conduct thus to be consistent, and for the gospel thus to be preached, it follows not only that Christians of the present generation are actually required to conquer this world spiritually, but that they *can do* what is necessary to the accomplishment of that work.

If, therefore, the work be not done during their time, *upon what ground* can they excuse themselves?

1. Can they plead *exemption* from duty—that is, that the work has not been enjoined upon them? Certainly, no one properly acquainted with scripture requirements can urge any such a plea, for if the work be not enjoined upon Christians now living, nothing is required of them.

2. Can they plead *ignorance?* Perhaps some can; but can they urge that they were unable to learn? That no instructions have been given? or that the in-

structions received are too difficult to be understood? Certainly not.

3. Can they plead a *doubt* as a sufficient excuse? Now, it must be admitted that doubts have had very much to do with both the temporal and eternal ruin of Adam's race. Doubting God's word made way for the introduction of sin. Doubting God's word has secured its millions to an endless perdition. Doubting God's word and the possibility of overcoming the Canaanites caused a large proportion of the Israelites to die in the wilderness. And thus, probably, doubting has defeated this world's spiritual conquest in the past, and is now preventing it. But can doubts alter facts? or relieve from responsibility? For instance, did the doubt of our first parents alter the fact of what God had said, or relieve them from punishment? Do any or all the doubts of the impenitent alter the facts of revelation, or save them from an endless perdition? Did the doubt of the Children of Israel that the land of Canaan could be subdued alter the fact, making it any less possible, or prevent the fiery serpent from coming among them, and their carcasses from falling in the wilderness? Nor, in case it can be done, will a doubt as to the possibility of this world's conversion to Christ during the present generation of Christians alter the fact nor relieve them from the responsibility of its failure.

And here I ask, would, for instance, a *military court* accept of such an excuse? Suppose, now, an army be drawn up to account for a defeat, what sort of an excuse would be accepted? Would a doubt as to the possibility or utility of what was commanded be sufficient? Suppose, for example, the officers should urge that, doubting both the possibility and utility of

what was required, they neither obeyed themselves nor tried to have others under their command do so, what would be the verdict? Doubtless that the whole condemnation and punishment should rest exclusively upon them. Or could the officers urge that, believing in both the possibility and utility of what was commanded, they tried the best they knew how to carry out the instructions, and that the failure was wholly caused not from any disbelief or disobedience on their part, but from the infidelity and disobedience of others, what would then be the decision? Doubtless, that the whole condemnation and punishment should rest alone upon those who had thus disbelieved and disobeyed. Or could the officers and men both urge that, believing in both the utility and possibility of what was commanded, they all tried to the utmost in their power to carry out the instructions, and that the failure was wholly caused not from any disbelief or disobedience on their part, but from an actual inability to do what was required; can not every one see that in that case no guilt would attach to any one, and that such an excuse would alone be sufficient to relieve from condemnation? So with respect to this world's conversion to Christ during the present generation of Christians. A doubt as to its possibility is not sufficient to relieve from responsibility. Nothing short of an effort to the utmost of the power of the whole Church will be thus sufficient. An effort, too, which has never yet been put forth, for even the first—which probably was the most unanimous, energetic, and effective that has ever been made—doubtless lacked more or less of what it should have been; much more every subsequent effort. At the same time all must

admit that such an effort could have been made, and can now be put forth, and continued, too; and that should it be done, there is no reason at all to doubt that this world would soon be subdued spiritually. If, therefore, it be not done during the present generation of Christians, can Christians now living blame any one except themselves? For will it not be just as they *prefer?*

Is this so? Is this world's spiritual conquest a *success* or a *failure* just as *Christians prefer?* Doubtless just as they prefer. Now, it is unnecessary to undertake to prove to another that of which he is conscious, and hence it is unnecessary to undertake to prove to the Christian that whatever he does he does it freely and as he prefers; for if he be conscious of anything, he knows that he thus acts. If, therefore, he tries to find out what is duty and to discharge the same, he knows that he does it freely; and that whenever he fails or neglects to do so, it is the same—he acts freely and as he prefers. And does he not equally know that the work of subduing this world to Christ is either a success or a failure just as he freely prefers to ascertain or not to ascertain and to discharge or not to discharge Christian duty? Doubtless he either knows, or, at least, *may* be as conscious of the one fact as of the other.

Now, there can be no reasonable doubt as to the *tendency* and *results* of consistent or inconsistent Christian conduct, for they are a matter of *intuition*, as well as of *experience* and *positive fact.* Suppose, then, Christians indulge in consistent or inconsistent conduct, living purely or impurely, having their conduct uniform or variable, unanimous or discordant,

and thus either promote or defeat this world's spiritual conquest, is it as they prefer, or do they act from necessity?

None but a fool or a maniac will contend that he acts from necessity. If one is at all rational, he knows that when he acts at all he does it freely, and not from necessity. And hence the Christian knows that he is perfectly free to act right or wrong, just as he prefers; and that when he acts wrong he does it just as freely as when he acts right, and hence that he is perfectly free to choose or to refuse what will either promote or defeat this world's conversion to Christ. And hence that the work is either a success or a failure just as he prefers.

Herein, therefore, is especially evident the Christian's awful accountability and responsibility with respect to the evangelizing work. 1. To the full extent of his ability it is left in his hands. 2. It is thus far suspended upon his will. 3. It is thus far a success or a failure, just as he prefers. If the Christian acted from necessity and not freely, he would be neither accountable nor responsible for anything he either did or neglected to do. But acting freely as he does, and thus freely choosing or refusing what will either promote or defeat this world's conversion to Christ, so far as he actually prefers what will certainly defeat the work, thus far he is positively accountable and responsible for its failure.

No one properly acquainted with the elements of his own nature, with his relationships and obligations, and especially with the scheme of redemption, can possibly doubt the correctness of what has now been said. And even should any be destitute of such an understanding, they are without excuse; for the

knowledge is within their reach and can very easily be obtained.

Since, then, the work of subduing this world spiritually is, to the full extent of their ability, left in the hands of Christians now living, because required of them as much as any that ever have lived or ever will live; and since, if they should do what is required, there is no reasonable doubt that the work would soon be accomplished; and since they *can do* what is *necessary* to the accomplishment of the work, and especially since it is suspended upon their will and is either a success or a failure just as they prefer,—therefore so far as they fail to do all within their power to accomplish the work, thus far it will be exclusively their own fault if it is not done; and they will be entirely accountable and responsible for its failure.

And here it should be noted that the *fearfulness* of the account and the *awfulness* of the responsibility arise from their *contents*. Let us, therefore, for a few moments, now attend to those contents, and carefully note and reflect upon that for which Christians of the present generation will be accountable and responsible, in case, on account of their own neglect, this world be not converted to Christ during their time

1. God's *dishonor*. Spiritual conquests have very much to do with God's declarative glory; for in proportion to their success is he honored, and in proportion to their defeat is he dishonored. Because so far as spiritual conquests are successful is it manifest that God is superior to the enemy in wisdom, power, and goodness; but so far as they are unsuccessful is it implied that God is either indifferent to the welfare of his creatures or inferior to the enemy in wisdom

and power. For so far as one is interested in the welfare of another, he will naturally desire and seek his good. Failing in either, therefore, implies either a want of interest or a lack of ability. Accordingly, since spiritual defeats are a great injury to God's creatures, they imply that he lacks either an interest in their welfare or the ability with which to secure their good, and hence inferior to the enemy in wisdom and power, or lacking in goodness. This, now, is an awful calumny upon God's character; for he is not in the least indifferent to the welfare of his creatures, nor inferior to the enemy in wisdom and power. Consequently, every spiritual defeat arises not from any want of interest or inferiority of God, but—so far as they fail to do all they can to promote them—from the willful and reckless disobedience of Christ's professed followers. So far, therefore, as they thus fail, they alone are accountable and responsible for every God-dishonor arising from spiritual defeats. It is a terrible thing thus to dishonor God. For he being a jealous God, and determined to punish "according to the deed," will very severely afflict those who thus tarnish his glory.

2. Another thing for which Christians will be accountable and responsible in case of an unnecessary failure will be the *loss of those* who, on account of it, will perish eternally. After a moment's thought, any one can easily perceive that the number of souls saved or lost will be in proportion to either the success or the failure of the evangelizing work, and hence that, if the work be not completed during the present generation of Christians, vast numbers who would otherwise be saved will be eternally lost; and hence that, since the work is either a success or a failure just as

Christians freely choose, souls will be saved or lost just as they prefer. If, now, vast numbers are eternally lost just because professing Christians freely choose not to know nor to do what will save them, will not their blood be required at their hands? Every Christian, even though he shudder at the thought that such an awful loss should occur through his own preference, yet, doubtless, will admit that if souls should thus be lost, his garments would be stained with their blood; nor could he possibly avoid the guilt and awful consequences of their ruin.

Fearful indeed, therefore, is the Christian's accountability and responsibility with respect to this world's conversion to Christ; for doubtless the work is either a success or a failure just as he freely chooses, and hence God honored or dishonored, and souls saved or lost, just as he prefers.

CHAPTER II.

AN EXHIBITION OF PROFESSED CHRISTIAN CHARACTER.

And now we come to an *exhibition of professed Christian character* in a light either the most ennobling and attractive or debasing and detestable. For nothing can be more godlike, ennobling, and attractive than for one man to desire and to do all within his power to promote the welfare of another. Just in proportion as a professing Christian possesses and manifests such a spirit is he like Christ and transformed into his image; but so far as one possesses and manifests a preference that his fellow should be injured and

destroyed does he exhibit a savage, beastly, and satanic disposition. Especially is this true, and even worse, with respect to a professing Christian; for in addition to the savage, the beastly, and the satanic disposition is the hypocritical, because every professing Christian pretends, at least, to be the friend of and to desire the welfare of the one he shows a preference should be ruined.

I am aware that the word *preference* is a very strong term, and to the worldly, the indifferent, and hard-hearted professor a very bitter pill, but it must be swallowed; for I again repeat that, if this world be not conquered spiritually during the present generation of Christians, it will be because at least a part, if not all, of them prefer it should not be done, which, you perceive, would be the same as preferring that vast numbers should be eternally lost rather than that they should be saved. What an awful preference! Indeed, what would be the *character* of the man or woman who, under such circumstances, should possess and manifest such a preference? Could there possibly be a worse disposition, or a worse human monster?

Suppose, for instance, that a parent or a guardian, upon whom were dependent a number of helpless children, should prefer to trifle away in frivolity and nonsense the time and opportunity for securing supplies for those children, in consequence of which they perish with cold or hunger; what would be thought of him? Would he naturally be looked upon as irresponsible and innocent? Nay, would he not rather be considered and represented as one of the vilest monsters imaginable, and deserving at least a hundred thousand deaths, if not more?

Again: What would be thought of one who,

standing upon the bank of a river and perfectly able to save others in a drowning condition, yet would prefer to let them perish rather than put forth a proper effort for their rescue and salvation?

Again: What would be thought of one who, finding a burning building and knowing that there were a number within slumbering and unconscious of their situation and danger, yet would prefer to pass on and allow those thus exposed to perish in the flames rather than to do what could be done to arouse and rescue them from such a death?

Or again: Suppose a number find many others infected with an insensible and awful disease, eating at their vitals and threatening their destruction, soul and body, for both time and eternity; a disease, too, the nature and tendency of which the former profess to understand, and that there is a physician and a remedy, from which they themselves have obtained a cure, but prefer to allow those thus infected, and exposed, to perish, rather than to put forth a proper effort to arouse and save them before it be too late.

Now, should any, knowing their condition, allow others thus exposed to perish without putting forth a proper effort to save them, I again ask what would be thought of them? Would they not naturally be considered and represented as the vilest monsters of human kind, and guilty of the death and stained with the blood of those thus destroyed? Doubtless they would.

Is not the case precisely the same with respect to Christians and the impenitent? Are not sinners infected with an insensible and awful disease, eating at their vitals and threatening their destruction, soul and body, for both time and eternity? Also, do not

Christians profess to be thoroughly acquainted with the nature and tendency of that disease, and that there is a physician and a remedy, from which they themselves have obtained a cure?

Also, are not the impenitent in the floods and flames of temporal and eternal ruin, and liable at any moment to be swallowed up and utterly and eternally destroyed? Also, are they not at the same time slumbering and, to a very great extent, unconscious of their situation and danger? Also, have not professing Christians the gospel plank, or the means in their possession by which they could, if they would, arouse and rescue these souls before it be too late?

Again: Are not the impenitent as *dependent* upon Christians for preservation and salvation as are helpless and unconscious children upon parents or guardians for the necessaries of life? Are not spiritual light and food and saving influence as necessary to the preservation and salvation of the sinner as care, raiment, and food are to the preservation and life of the child?

Indeed, the impenitent are in the midst of thick moral darkness and surrounded with terrible dangers. How, then, can they be preserved and saved without spiritual *light?* Also, they are dreadfully corrupt, "from the crown of the head to the sole of the feet, full of bruises and putrefying sores." How, then, can they be preserved and saved without spiritual *salt?* Also, they are famishing for want of the waters and bread of life. How, then, can they be preserved and saved without a supply of both?

Certainly the impenitent can neither be preserved nor saved without spiritual light, saving influence,

and the waters and bread of life. Is it not equally true that they can obtain neither only so far as Christians see fit to impart them? Is not Christian light as necessary to the moral world as is sunlight to the natural? God works by the use of means. It is by means of sunlight he dispels the natural darkness and illumines the natural world. Is it not equally true that it is by means of Christian light he removes the moral darkness and enlightens the moral world? Then are not sinners as dependent upon Christians for spiritual light as is the natural world upon the sun for sunlight?

So, too, with respect to *virtue* of salt. It is by means of the virtue of salt that natural things are preserved and saved. Is it not equally true that it is by means of the saving influence of Christians that the impenitent are, to a very great extent, preserved and saved? It is certain from the account that had there been a little more of that influence in Sodom and Gomorrah, those cities would have been preserved; but for want of which they were utterly destroyed.

So, too, with respect to *spiritual nourishment*. Are not the impenitent as dependent upon Christians for spiritual food as are helpless and unconscious children upon parents or guardians for the necessaries of life? It is certain that the helpless and dependent can be neither preserved nor saved without the necessaries of life, received through the hands of others. Is it not equally true that the impenitent can be neither preserved nor saved without the spiritual waters and bread received through the hands of Christians? For instance, would a single heathen or any other of the

impenitent ever have received any spiritual light, or nourishment, or saving influence, had Christians done nothing to impart them?

Is not the *analogy* of nature to grace, with respect to such things, as true and real as it well can be? Show that the natural world can receive light without the sun and preservation without the virtue of salt, and the helpless and dependent supply and support without the aid of others, then, and not till then, can it be shown that the impenitent can be preserved and saved without Christian exertion and influence in their behalf. Suppose, then, the moral darkness be not removed by the spiritual light, nor the saving influence exerted, nor the waters and bread of life imparted, and thereby the impenitent perish in their sins, will it not be just because professing Christians have actually *preferred* to withhold such things, and thus far will certainly be accountable and responsible for their ruin?

True, by using the term *preference* I know that I am again touching a very tender cord; for no Christian would, if he could help it, have it true—even if it is—that he has actually preferred to withhold any thing really necessary to the eternal welfare of an immortal soul. And hence if there be a consciousness that it ever has been thus, or is now being done, very likely a number of subterfuges will at once occur. One that some things were disbelieved and disliked, and therefore excusable; another that it was not duty, and therefore excusable; another that duty can be discharged by one better than another, and therefore excusable; another that it was of no use to do anything, and therefore excusable; another that others had done enough already, and therefore excus-

able; another and especially that there was not time, or not the proper season of the year, or bad weather, and therefore excusable. All of which are frequently heard respecting Christian duty and the loss of souls.

But how would such excuses appear with respect to the body and this life? Suppose, for instance, that a parent should suffer his children to perish for want of proper care. Would it do to urge that there were some persons or things he disbelieved and disliked, or that he did not think it duty to attend to them, or that he could not discharge the duty as well as others, or that it was of no use to do anything for them, or that other parents had done enough already, or that he had not time, or it was not the proper season of the year, or bad weather, or had something else to attend to? We all know that with respect to the body and this life, such excuses would not do. And that should any parent take such a course, and, as a justification, urge such excuses, it would be believed either that he was a maniac or that he actually preferred the torture and destruction of his children to their preservation and welfare; and that he would naturally be detested and execrated as one of the vilest monsters imaginable, and adjudged as deserving the severest punishment that could be inflicted. And so, if professing Christians withhold from the impenitent spiritual light, saving influence, and other things necessary to their eternal good, will it not be just because they actually *prefer* their ruin and wretchedness to their preservation and salvation? What an awful *preference!* And especially on the part of one pretending to what a professing Christian does! But is not such the actual preference of every one so

far as he fails to do all within his power to conquer this world spiritually, and thus save the souls of the perishing?

Now, whatever may be thought, or supposed, or guessed, or desired, or believed to the contrary, such is verily the fact; for to choose not to do what will save souls is the same as to prefer their eternal ruin. And this every one does so far as he fails to do all he can to overcome the powers of darkness, and thus subdue this world to Christ. What, however, should be thought of the man or woman who, professing to be deeply interested in the welfare of another, yet not only by inattention and neglect shows a preference and even a pleasure in his injury and ruin, but laughingly and recklessly indulges in what will render less sensible and make more certain his endless destruction? But perhaps one may ask, "Is it possible for such a human monster to exist?" Now I wish it distinctly understood, and remembered, too, that I am not here indulging in fancy sketches, but dwelling upon dread realities; for certainly Christians pretend, at least, to be deeply interested in the welfare of souls. At the same time, so far as they indulge in any unnecessary inattention or neglect, especially anything else that is wrong, they do actually manifest a preference that souls should be lost, and by so doing render less sensible and make more certain their eternal ruin.

Yet I ask, how can a viler, more debasing and detestable disposition be possessed and manifested, or a worse human monster exhibited, than for a professing Christian to take such a course?

1. What *awful hypocrisy!* Now, it is very hypocritical for one to profess to be deeply interested in the welfare of another and then do nothing in special

for his good; but to thus profess, and then indulge in what tends to the worst injury of another, is a hypocrisy too awfully horrible for either description or even conception. And yet such is the hypocrisy exhibited by every professing Christian so far as he fails to do what he can to save souls.

2. How *terribly savage!* The wild Indians, in whooping and dancing around, or quietly and smilingly witnessing the writhings of their victims in the flames, do not appear more savage than a professing Christian who, in the midst of the hum and buzz of busy life, witnesses unmoved either the riotings or writhings of souls in either partaking of or suffering the consequences of sin; especially so far as he indulges in what tends to their worst injury.

3. How *very beastly!* Could even a beast exhibit greater insensibility or irrationality and want of sympathy than for a professing Christian to treat with indifference and neglect the benighted and perishing around him, and thus show not only a preference, but even a pleasure in their wretchedness and ruin, rather than their rescue and salvation?

4. How *awfully satanic!* Can a worse element be conceived as belonging to even Satan's disposition than that which could induce a professing Christian not only to neglect, but especially to indulge in what he himself knows would render less sensible and make more certain the sinner's temporal and eternal ruin?

I repeat, a more hypocritical, savage, beastly, and satanic disposition can neither be possessed nor manifested, nor a worse human monster exhibited, than for a professing Christian to take such a course. And yet is not such the disposition, and such the human monster exhibited, so far as a professing Christian fails to

do all within his power to conquer this world spiritually? It certainly is, for thus far, notwithstanding his profession, he does actually manifest a preference that souls should be lost, and by so doing even renders them less sensible and makes more certain their endless destruction.

But, after all, it may be asked, is it possible for such hypocrites, savages, beasts, or demons in human form, or "wolves in sheep's clothing," to exist? And yet how else can we account for the worldliness, the indifference, the inactivity, the vanity, the frivolity, and the nonsense on the part of so many pretending to be Christians? See them as they seek first the world, and last the world, and the world all the time; and conform to this and conform to that to court the favor and catch the applause of the giddy multitude; having respect to relationships, to the color of the skin, to a gold ring, to a pretty face, to a fine dress, to a full purse; "seeking the uppermost seats at feasts," and saying to the poor, "Stand thou there, or come here and sit on my footstool"; making others very poor to become rich themselves, rather than, as did Christ, becoming poor to make others rich; by the Holy Spirit through the apostle represented as "proud, heady, high-minded"—in one sense, but very low-minded in another sense; "wells without water, clouds without rain, raging waves of the sea, foaming out their own shame."; "having a name" simply "to live, while they are dead, twice dead, and plucked up by the roots."

How very painful to the heart of every soundly converted and devoted or living Christian, to know and realize that there are any such clogs to Zion's wheels. And yet so it is. But though, at the present time

very many professing Christians seem to be of that stamp yet, God be thanked, that at least there are still some of a different character; and those, too, whose hearts are touched, and who approve of the statements now being made and the work now being done; and who, too, moan in sadness over Zion's desolations and Christian operations, and are awfully disgusted with such monstrous conduct as for one to profess—as every Christian does—to be deeply interested in the welfare of souls, and then not only neglect to do what will save them, but actually indulge in what tends to their worst injury in both time and eternity.

Upon such alone, however, so far as Christians are concerned, rest the whole accountability and responsibility of the loss of souls through the defeat of the evangelizing work. And fearful indeed will it be to meet, when summoned into God's flaming presence to pass through the fiery ordeal of being judged "according to the deeds done in the body."

Oh, for the time to hasten when every professing Christian, conscious that he has "fought a good fight," may realize that he can pass through that ordeal without the blood-stain of a single soul upon his skirt, and hear from the Great Judge, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

CHAPTER III.

WHO ARE THE MOST ACCOUNTABLE AND RESPONSIBLE FOR SPIRITUAL DEFEATS.

Having now, upon Christian accountability and responsibility, noticed their import, extent, certainty, nature, and fearfulness, as well as presenting an exhibition of Christian character in the light of the whole, I again propose, by the aid of the Holy Spirit, to continue this part of the subject, dwelling upon the question, *who* among professing Christians are the most accountable and responsible for spiritual defeats. And here, doubtless, in the estimation of the wise, it is unnecessary to state that a more important question can not be taken up than the one now proposed for consideration, for probably there is no other involving more for both time and eternity.

And here, in general, I will state that those the most accountable and responsible for spiritual defeats are that class of professing Christians living the most inconsistent with their profession. But here it is true that all the different denominations may be more or less involved; for though in some respects one may be more consistent than another, yet in other respects it may be just as inconsistent. Indeed, at the present time, and on the part of all the different denominations, I think it can be truthfully affirmed that "the cumin, mint, and anise" are receiving very much more attention, interest, and effort than "the weighty matters of the law." Scarcely any fault at all can be found with professing Christians

for their zeal in the things in which they differ, but there seems to be a terrible looseness in the things in which they agree. Church polity, the ordinances, and other such things receive great attention and interest, while purity of heart and conduct seem to be almost wholly out of sight. And here I ask, what great difference, after all, between the so-called evangelical denominations with respect to worldly conformity and inefficiency? True, some may go to a greater extreme in that direction than do others, and yet are they not all more or less guilty? Doubtless all of a prayerful spirit will admit not only that such is altogether too true, but that it is a very painful fact.

Now, so far as a denomination, a church, or professing Christian indulges in covetousness, worldly conformity, spiritual indifference, inactivity, and inefficiency, thus far each and all are accountable and responsible for spiritual defeats. As Dr. William Crosby says: "If I were called upon to point out the most alarming sins of to-day, I would not mention drunkenness, with its crazed victims; nor harlotry, with its hellish orgies; nor gambling, with its debauched and dishonest crew,—but the love of money on the part of men, and the love of display on the part of women. While open vice sends its thousands, these fashionable and favored indulgences send their ten thousands to an endless perdition. And yet the poor victim, while thus indulging, is allowed by public opinion to think himself or herself a Christian; when the drunkard, the prostitute, and the gambler are not deceived by such a thought for a moment." A terrible contrast and indictment, but they are both true. The only way, therefore, to avoid such an awful position

and implication is to lay aside all worldliness and indulge in nothing inconsistent with the spirit, teachings, and example of Jesus Christ.

And here I will state that though all the different evangelical denominations indulge in some things tending to spiritual defeats, yet there are other things in which some are more guilty than others. One of those things, and, in my judgment, the principal cause of about every other spiritual derangement, is *unchristian dissension.* Doubtless nearly or quite every spiritual disorder now in the Christian community can be traced directly to that source. The reasons for this are—

1st. Christians can not *differ and all be right* wherein they disagree. If, therefore, they differ, one or all must be wrong.

2d. Indulgence in an evil is like the *letting-out of water.* Touch a single pebble of the embankment, and the flood-gates are thrown wide open and the dike all washed away. One of the best illustrations of this point can be found in the history of Roman Catholicism, where, from slight deviations, the plan of redemption was finally so perverted as that salvation by penance through the Pope was actually substituted for redemption by faith through Christ.

3d. We are creatures of *influence.* If, therefore, one goes astray, he will naturally draw all others after him. Here, doubtless, we can account for the worldliness and other spiritual disorders among professing Christians, not only in the past but at the present time. Some having stepped aside into a forbidden path, have thus opened the flood-gates of evil upon themselves, and are naturally drawing all others into

the vortex with them. Doubtless every evangelical denomination of this gospel-enlightened land needs the admonitions and is threatened with the judgments which fell upon at least five of the seven churches of Asia Minor. And here I will start the question, whether or not it be true that the light of the gospel is to go out in this favored land, and this nation relapse into a state of heathenish darkness, while the Old World, where it at first flourished, receives back again the Christianity it once rejected? "Let him that thinketh he standeth, take heed lest he fall." Doubtless this admonition is especially adapted to the present spiritual condition of this nation. And should God, on account of the impiety of professing Christians and the recklessness of the impenitent, be moved to transfer the light of the gospel from this nation to Asia Minor and other parts of the Old World where it at first shone forth, fearful indeed will be the accountability and responsibility of those who are the principal cause of it.

4th. Christian *unanimity* is necessary not only to the avoidance of spiritual evils, but to the triumphs of the Cross. "In union there is strength"; in divisions, weakness. In proportion, therefore, to unchristian dissension and division is there spiritual weakness and defect. So far, therefore, as a professing Christian is a means of either originating or perpetuating unchristian dissension is he accountable and responsible for spiritual defeats. This brings us to that class who are the most accountable and responsible for spiritual defeats. But to know that one is of that number, and why he is such, requires a full description and knowledge of his character. And

now we will note in detail some of the characteristics of those who are thus the most accountable and responsible.

1. In general they may be called "Thessalonians." That is, a class of Christians less noble than those of Berea. For the Bereans, after listening to even inspired apostles, "searched the Scriptures daily to see whether those things were so." In other words, those the most accountable and responsible for spiritual defeats are a class who take for granted what they have been taught. They believe and practice what they do, not because they *know* they are right, but because they have thus been *taught* by relatives and friends. Reason with them on the subject; if uneducated, like Roman Catholics, they will at once refer to father or mother or some other earthly relative or friend, or especially to the preacher or the "praste." If educated, or ministers themselves, they will try by a sophistical course of reasoning to convince you of what they themselves have already taken for granted. Not succeeding to their heart's content, they doubtless will become offended and refuse utterly to have any more to say to or to do with you. Thus showing—

2. That they are a class *lacking a teachable spirit.* Let Satan succeed in getting a professing Christian to take the first step in error, and it will not be at all difficult to induce him to take the second—that is, to assume infallibility. One of the best evidences of erroneous faith and practice is an intolerant spirit, obscure or sophistical reasoning, and improper irritability in conversing upon the subject. Or—

3. Those the most accountable and responsible for spiritual defeats are a class of *spiritual maniacs* in

the things in which they are wrong. A maniac is an irrational person. And certainly intolerance, sophistical reasoning, and improper irritability are all very irrational.

4. They are a class *sinfully selfish*. That is, they are unwilling to do by others as they would have others do by them. They ask what they will not give. They say to others, "Give up to us, give up to us; believe and practice as we do." But they themselves can not afford to be quite so benevolent. Now, this wanting everything one's self, and an unwillingness to yield to another his due or what is right, is an awfully sinful selfishness—the kind of selfishness indulged in by the class we are dwelling upon. Yet at the same time it should be distinctly understood, and remembered, too, that nothing is to be yielded or given up by any one, except what is positively known from actual investigation to be wrong. Nor can any one positively know what is right or wrong, in either his faith or practice, until he has thus actually investigated. Consequently, it is uncharitableness and unholy selfishness to ask another to yield or give up to us until we know that we have thus investigated. And this the class referred to has never done, and hence are not in possession of any such knowledge.

5. They are a class of *bigots* and *defamers*; for, if others do not yield to their unreasonable demands, they will cry out, "Bigotry, bigotry, willful blindness," when, in fact, they themselves are the bigots, for bigotry consists in asserting without proof. They, therefore, are the greatest bigots who cry out bigotry without showing the justness of their charge.

6. They are a class holding to *non-essentials* in Christianity, and thus virtually charging God with

arrogance and *nonsense;* for the term "non-essential," or not essential, when analyzed, properly signifies what is not necessary and nonsensical, for what is not essential is not necessary, and hence to require any such thing would be arrogant and nonsensical. To assume, therefore, that there are non-essentials in Christianity is virtually contending that God has required what is not necessary, and thus acted arrogantly and nonsensically, which, you perceive, amounts to the charge against God of arrogance and nonsense. This, now, must be very insulting and displeasing to God. So far, therefore, as a professing Christian thus indulges, he is serving Satan, losing God's favor, and the cause of spiritual defeats. But in applying the term "essential" to the different parts of Christianity, it is to be understood in both a *direct* and *indirect* sense—that is, for instance, the atonement, true repentance, the new birth, proper faith, and the direct operation of the Holy Spirit in producing such changes in the soul are each and all *directly* essential to salvation; while church organization, the ordinances, the preaching of the gospel, and other such things are *indirectly* essential to salvation. Or, in other words, Christianity may in general be defined as consisting in *means* and *ends* —the end necessary to salvation, and the means necessary to the end; and hence the means as essential to salvation as the end, for the end without the means could not possibly be secured. Or, in other words, every thing *essential* to God's declarative glory and the soul's salvation is of *infinite* importance in some way. Every part of Christianity is thus essential. Therefore every part of Christianity is of infinite importance either directly or indirectly, or as means or ends, and hence of equal importance, for nothing can

be anything more than infinite. Such is every dictate of infinite wisdom; it is just like itself—infinitely wise, and hence equally wise; and consequently there can not possibly be any non-essentials in a Christianity which God has dictated.

And now we have come to the point where the class under consideration are found to be the most accountable and responsible for spiritual defeats, for, holding to matters of indifference or non-essentials in Christianity, they can as conscientiously change their faith and practice to suit others as not to do so, while those holding to no such thing can not so conscientiously do it. For instance, believing that church government is non-essential, they can as conscientiously adopt a congregational form of government as any other, and thus agree with Congregationalists. And so, too, with respect to baptism. Believing in two or three different modes for baptism, they can as conscientiously adopt one mode as another, and hence can as conscientiously adopt immersion for baptism as sprinkling or pouring, and thus agree with immersionists. And so on of other differences among professing Christians. But those holding to no such thing in Christianity can not conscientiously thus vary their faith and practice. For instance, those holding that every part of Christianity is of equal importance, or essential to salvation in some way, can not conscientiously adopt any other form of church government or mode of baptism, or anything else required, until convinced that they are wrong. Not so those holding to matters of indifference or non-essential in Christianity. Not believing that church organization, government, baptism, the Lord's Supper, and other such things are really essential, they can as conscientiously adopt one

thing as another; especially if it appears to be at all scriptural. Not doing so, therefore, for the sake of peace, harmony, and success, they are the most accountable and responsible for spiritual defeats. But who it is that is thus accountable and responsible each one can determine by trying himself with what has now been said.

And here another very important question arises: Who of the class now under consideration are thus the most accountable and responsible? Of course, those occupying the positions of *instructors* or *leaders*. And among these naturally come up, first, the *older members* of the Church, or the fathers and mothers in Israel, who have charge of the spiritual children; and, second, the *instructors* of the leaders. Fearful indeed, is the accountability and responsibility of those instructors; for though they may have been wrongly taught in their childhood, yet it is not necessary that they should remain in such a condition. And here I will repeat what I have before mentioned, viz., that no one, in the end, will be able to plead even *careless*, much less *willful* ignorance in extenuation of guilt and punishment. I make these statements to stir up all minds in regard to the awful accountability and responsibility of theological teachers

Now, a word as to the awful *recklessness* of those who will not give even proper attention to this subject, much less do what they can to prevent spiritual defeats. I think all will admit that Christian accountability and responsibility is one of the most fearful and momentous or infinitely important subjects that can possibly occupy the human mind. What, then, should be thought of that professing Christian or minister of the gospel, and especially an instructor of

ministers, who manifests any indifference upon such a subject? Could greater recklessness be conceived than that which would cause such indifference? I, for one, think not. And here, to illustrate, nothing need be said about the savage and inhuman massacre of the helpless women and children either by the Sepoys of India or by the Turks of Ceylon. But suppose that in different parts of a community, and upon the premises of the wealthy, there were a number of stagnant pools fermenting and throwing off a poisonous malaria, infecting the atmosphere and creating very painful and destructive diseases, thus filling peaceful homes with sorrow, sickness, and death, and hurrying vast numbers to a premature grave—pools, too, that could be easily drained, and thus prevent such fearful havoc—but their owners, though an actual damage even to them, yet perfectly indifferent as to their existence, thus showing not only a preference, but even a pleasure, in the wretchedness and ruin which they themselves, if they would, could easily prevent; I ask what would be thought of them? Would they not naturally be considered the worst human monsters imaginable? Doubtless they would. Nor is this picture overwrought, for in connection with the different denominations there are a number of theological and other institutions which these pools properly represent, because they are constantly inculcating error, and thus perverting and corrupting the truth, fatally infecting the moral atmosphere, and creating sectarian gangrene —one of the most subtle, malignant, and destructive spiritual diseases that can be conceived; filling the Christian community with disagreement, dislike, discord, and division; subverting the law of love and benevolence and, finally, every Christian grace and

gospel principle; keeping up among Christians envy, jealousy, strife, and vainglory, and almost every other evil propensity imaginable; worse than wasting Zion's resources; causing infidelity, and thus aiding Satan the most effectually possible in his work of dishonor and death, and hurrying vast numbers to both temporal and eternal ruin. Yes, I repeat, said institutions are the pools whence flow the streams which poison the moral atmosphere, blighting and withering every spiritual plant, rendering Zion worse than a barren wilderness, depopulating heaven, and glutting hell and eternal torment with immortal souls. Perhaps, now, it may be denied that this is being done by any Protestant, while at the same time it is contended that this is being done by every Roman Catholic. Nor will this be contended because Roman Catholics teach no truth at all, but because the error they teach tends to subvert the whole truth and to destroy every Christian grace and gospel principle, and thus to ruin everything for both time and eternity. Now, it may be true that no Protestant teaches all of the same *kind* nor the same *amount* of error as do Roman Catholics, but is it true that they teach no error at all? Certainly not, because they disagree among themselves, and this can not be done and all be right; for if two disagree, one or both must necessarily be wrong wherein they differ. Since, therefore, Protestants do actually disagree among themselves, one or all must necessarily be wrong and, like Roman Catholics, inculcating error, and thus subverting the truth and every Christian grace and gospel principle, and ruining everything. Now, that such is the tendency and results of such instruction can not be reasonably denied. At least it is admitted that, mixing truth

and error as do Roman Catholics, such is the fact. But is it any the less true with respect to Protestants, so far as they thus indulge? It certainly is not. And hence, since Protestants, like Roman Catholics, mix truth and error, they are accountable and responsible for the terrible tendencies and dreadful results of Roman Catholicism. Nor will it do to object that Protestants do not go to the same extreme in such things as do Roman Catholics, for it takes but a little leaven to leaven the whole lump. A small amount of poison will infect and render fatal a very large mass, and thus a small amount of error may infect and cause the whole truth to become "a savor of death unto death." Roman Catholicism was not at first what it has been since then; little by little it became what it once was and now is. And hence, since like causes produce like effects, those who indulge in what has made Roman Catholicism such a destructive abomination can not possibly avoid the dreadful results of its terrible tendencies and awful consequences.

1st. And here let us inquire whether there is in connection with Protestantism anything resembling Roman Catholicism? Now, one of the worst features of Roman Catholicism is its *popery*, or manism. The Pope is the soul of the whole system. Remove him, therefore, and nothing remains but a headless and soulless body, which, like the tail of the snake, may writhe awhile after its head is severed. So with respect to parts of Protestantism. Remove the manism from them, and Christians are at once together and one in Christ. Manism, therefore, is the great obstacle to Christian purity, unanimity, and success. Through satanic device it distracted the church at Corinth, and since then has kept up a confusion throughout the

Christian world. There is not a feature of Roman Catholicism that can not be traced directly to Satan and manism. So with respect to unchristian dissen sion and all its attendant evils. Remove manism, therefore, and the principal cause of spiritual defeats is out of the way, and the world quite easily and speedily subdued to Christ.

And hence—

2d. Here arises another very important question, viz., *where* shall we find the man or the men? In Roman Catholicism, he is still at Rome. In Protestantism, they are in connection with the different theological institutions. As now instructed, students look up to teachers, and the people look up to students. The teacher, therefore, is where students are started in different directions, drawing the people after them, and thus causing disagreement, discord, and division, and all the other evils of unchristian dissension. Theological instructors, therefore, are the most accountable and responsible for spiritual defects. Now, that this is so can not be even *reasonably* doubted, much less *truthfully* denied; for just let teachers all agree, and doubtless students would very soon all agree; and let both instructors and pupils all agree, and doubtless in a short time the people would all agree; and teachers, students, and the people all thus agreeing, the principal cause of infidelity is removed, Satan defeated, and vast numbers immediately converted and saved who otherwise will be eternally lost.

Now, *who* can doubt this? Certainly it must be admitted that, like the Pope in Roman Catholicism, theological instructors wield a mighty influence within their own denominations, and that denominational faith and practice are molded and kept up through

or by means of such teachers. Let them all agree, therefore, and the different denominations are very soon the same in both faith and practice, and one and the same denomination. Do any exclaim, "We would not have it thus"? If so, then they would not have it "as it is in heaven"; nor as in the Lord's prayer, we are all required not only to *pray*, but to labor; nor as Christ prayed (John xvii, 21); nor as God commands in the plainest terms that could have been selected; nor as is especially indispensable to the proper conviction of the impenitent and the world's conversion to Christ. But really, are there any so senseless and hard-hearted as thus to exclaim? If so, find a more blind, bigoted, infatuated, or hypocritical, corrupt, and dishonest class if you can. In vain will you traverse popedom, heathendom, or any other region of darkness.

3d. And here another very important question arises: *Who* of these theological instructors are the most accountable and responsible for *such a state of things?* I answer, every one of them who does not *actually know* that he is right.

1. Those who are *right* and yet do not actually know it. Doubtless there are many such. They are quite right in both faith and practice, and yet do not actually know it. The reason—because they have taken for granted what they have been taught. They *guess* they are right, because they *suppose* their instructors were right. But no one, not even a private member of the Church—much less minister of the gospel, much less theological professor—has any right at all thus merely to guess at any part of his faith and practice; because in thus guessing and not actually knowing, he is much more apt to be wrong than

to be right. Certainly, on account of the surroundings and imperfections of human nature, the *liability* to be wrong is very much greater than that to be right. Nor is this alone true with respect to spiritual things; it is equally true in almost everything. To illustrate: Take, for instance, *school-teaching* and other *secular* employments. Now, let those who employ the teacher *guess* that he is qualified to teach, and the teacher *guess* that he knows how and what to teach, and *guess* that his pupils are learning, and the scholars *guess* that they understand their studies; further, let the farmer simply *guess* that he understands his business, and the merchant *guess* that he understands his, and the mechanic *guess* that he understands his, and the lawyer *guess* that he understands his, and the physician simply *guess* that he understands his. Now, thus guessing and not actually knowing, would not all be more liable to be wrong than to be right? I believe every intelligent person will admit that a more rash, or reckless and ruinous course could neither be conceived nor pursued. And yet very many pretending to rationality and even to piety, and especially occupying the high and awfully responsible position of theological instructors, not only guess with respect to at least a part, if not the whole, of their faith and practice, but countenance and encourage others in doing the same thing. But here I ask, can greater *recklessness* be conceived than such *conduct* on the part of persons occupying the *position* of and *pretending* to what is *professed* or *claimed* by theological instructors? I, for one, think not. Indeed, nothing can be much worse than for one unnecessarily to guess at God's will, for by so

doing the Devil's will is more apt to be done than that of any other.

One reason is, because it is looking to the *wrong source* for wisdom. Said the Holy Spirit: "If any lack wisdom" (it makes no difference whether parent or child, young or old, rich or poor, bond or free, learned or ignorant), "let him ask"—of whom? The Pope, the preacher, the parent, or any one, or any number of human beings? No! emphatically *no!* But let him ask of God, "and it shall be given him." And hence the taking for granted what we have been taught, and then guessing that we are right, is looking to man for wisdom instead of God, and violating one of the plainest and most important scriptural commands that could have been given; and, of course, doing wrong, and the Devil's will rather than that of God.

Further, *habit*, when formed, is a giant; and habit is formed by indulgence. Indulging, therefore, in taking for granted what we have been taught, and then guessing that we are right, is putting ourselves into the hands of a giant to be bound over to Satan

Further, *example* is contagious. Taking for granted, therefore, what we have been taught, and thus setting the example of guessing at our own faith and practice, is not only throwing ourselves into the jaws of Satan, but inducing others to do the same thing. Taking everything into the account, therefore, even though one may be about right, yet nothing can be much worse than not to actually know it.

2. Much more accountable and responsible for spiritual defeats are those theological instructors who are wrong and yet *do not know it*. For right wrongs

nobody, since right is an injury to none, and wrong is an injury to *all*. And hence it is much better to do right ignorantly than thus to do wrong. Further, if a theological instructor be wrong, he is without excuse; for if there was ever a class who *should* obtain and *could* obtain the truth as it is in Christ, they are theological instructors. Now, truth and error are as different and distinct from each other as light and darkness, and hence it is no more necessary to mistake the one for the other than to suppose it is daylight when it is dark. And here I ask, do any doubt that properly asking God for wisdom, by prayer and searching the Scriptures, could possibly fail of the truth as it is in Christ? If they do, they believe that God is a liar; for he says "it shall be given." Doubtless every really sensible and pious person believes that, should such a course be pursued, the truth would be obtained as certainly as it was done. If, therefore, theological teachers, or even the private members of the Church, are destitute of such knowledge, it is their own fault. There is no excuse for them. Indeed, the position and influence of theological instructors are such that were they so disposed, and should they take a proper course, doubtless they could, under God, and in a short time, revolutionize the whole world.

And here it may be stated that doubtless those theological teachers who are right, and actually know it, may be more or less guilty for the ignorance of their brethren they know to be wrong. Suppose, now, that those theological instructors who know they are right—because they have properly investigated for themselves—had in the past made or should at the present time make a kind, determined, and per-

severing effort to arouse and enlighten their brethren whom they know to be wrong, would such an effort either have been or now be in vain? Not unless labor in the Lord is in vain. Doubtless for want of such an effort, those theological teachers who know they are right are more or less accountable and responsible for the apathy and ignorance of those they know to be wrong. But here it should be remembered that every one must meet his own accountability and bear his own responsibility, and that the guilt of one will neither excuse nor expiate the sin of another. And hence, though those who know they are right may be more or less guilty for the ignorance of those they know to be wrong, yet such guilt furnishes no excuse at all nor expiation for such ignorance. It is, therefore, of infinite importance that every theological instructor very carefully and prayerfully inquire wherein and to what extent he is actually accountable and responsible not only for his own, but for the ignorance of others.

And here it may be stated that fearful indeed is the accountability and responsibility of those theological teachers who are wrong and yet do not know it, for in addition to their own guilt in failing to put forth a proper effort to arouse others they suppose to be wrong, and thus discover to themselves their own ignorance, by means of their apathy and inaction not only does their own ignorance remain, but at the same time they are perverting gospel truth, leading others astray, and doing to all a terrible injury. And here, varying the Savior's language (John xv, 22), I would state that, had no instructions been given upon what we are now considering, there would have been no chance for either guilt or condemnation with re-

spect to it. But since they have been given, if they are not heeded "there will be no 'cloak' for sin."

Indeed, it seems to me that nothing can be more evident than not only that the theological institutions referred to are stagnant spiritual pools, fermenting and keeping up all the evils of unchristian dissension, filling the Christian community with disagreement, dislike, discord, division, envy, jealousy, strife, and vainglory, and thus aiding Satan the most effectually it can be done in his work of dishonor and death,—but that they could be easily drained, and thus prevent such fearful havoc. And that after having had their attention directed to this subject, and the facts concerning it impressed upon their minds, unless theological instructors bestir themselves and thus try to remove the cause of and prevent such dishonor, torture, and death, it will be because they are not only perfectly indifferent as to God's glory and the salvation of souls, but actually preferring and delighting in ruin and wretchedness, or in the Devil's reign rather than the triumphs of the Cross. But startled and nettled by such statements, perhaps they may now undertake either to *disapprove* what has been said, or to find some *plausible excuse* for such satanic indifference and inaction. Perhaps they may object—

1. That such is not the *origin*, the *nature*, the *tendency*, and the *results* of unchristian dissension. But who that has either heard or read what has now been said will undertake to show that unchristian dissension is not of *satanic* origin? Certainly no well-informed and sane person will do so. And hence, should any of said theologians undertake it, we would advise that they be either put under a number of good,

competent instructors, or at once hurried off to a lunatic asylum. And thus, too, with respect to the *nature*, the *tendency*, and the *results* of unchristian dissension. But perhaps they may again object—

2. That, though such be the *origin*, the *nature*, the *tendency*, and the *results* of unchristian dissension, yet it is *unavoidable*. Now, doubtless it would be perfectly reasonable to dispose of this objection in the same way as was the other, but as it seems to be the Devil's chief argument and the key to the arch of his principal fortress, we will enlarge a little, and at once state that if said objection were correct it would entirely disapprove of the accountability and responsibility of every finite being, and thus render perfectly useless, absurd, and unjust all the different forms of voluntary government, such as that of social, civil, mental, and moral; because if unchristian dissension, one of the worst evils, be unavoidable and hence necessary, it is so of all sin; and hence, if said objection were correct, there would not be a finite being in the universe at all accountable or responsible for anything, nor would any form of voluntary government be either just, consistent, or of any account. And hence, should any of said theologians urge such an objection, if not proven fools or maniacs by the first, they certainly would be by the second; and thus, too, of all other objections to the contents of the present volume.

And here I come to the private members of the Church and earnestly inquire, should theological instructors and other teachers and leaders remain perfectly indifferent and inactive with respect to unchristian dissension and other God-dishonoring and soul-ruining evils now in the Christian community,

will you—as do the people, the Pope, or the impenitent, the Devil—continue to follow on these blind leaders of the blind until God, as he did at least five of the seven churches of Asia Minor, vomit you forth, subjecting you, in connection with said leaders, to all the anarchy, the famine, the pestilence, the war, the bloodshed, and the other torturing and destructive judgments which attended their overthrow? But perhaps many may exclaim, and especially blind, indifferent, and reckless theologians, "He is neither a prophet nor the son of a prophet," and thus put far away the evil day which is now right at their doors, and which, too, they could see and avert if they would. And yet, I ask, is it not *right* and *wise*, and also our *duty*, to compare the present with the past, and to decide that like causes will produce like effects, and that so far as the present resembles the past we may expect the same results at present and in the future which have occurred in the past, unless there be a radical and mighty change? Doubtless all will grant this, and yet, perhaps, recklessly remain perfectly indifferent and inactive with respect to the whole matter. But thus did the antediluvians, the Sodomites, the Canaanites, the Egyptians, the Israelites, the Jews, the Babylonians, the Ninevites, the Greeks, the Romans, and at least five of the seven churches of Asia Minor, until God in great wrath and with an outstretched arm destroyed them with terrible judgments. But those the most accountable and responsible for such recklessness, wickedness, and destruction were the watchmen on Zion's towers, who failed to instruct, to admonish, and to warn the people as they should. And thus, if the present schismatic and spiritually

apathetic and corrupt state of things continues, waxing worse and worse until God in great anger destroys this nation, will not the leaders in Israel, especially theological instructors, find that they are the most accountable and responsible for such a mighty change and fearful ruin? They certainly will, so far as they fail to bestir themselves and to "cry aloud and spare not, declaring unto the people the whole counsel of God."

And finally, as an admonition, spur, and encouragement to all Christians to embody in both faith and practice what has now been said upon the world's spiritual conquest or conversion to Christ, let them read the following from the Presbyterian statistics of all missions: "104,000 converts and church-members from 16 organizations; 15 returning 48,000, Pedobaptist; 1 returning 56,000, Baptist." The difference between the one and the whole of the fifteen is accounted for by the Baptists on the ground of their superiority over the Pedobaptists with respect to harmony with and loyalty to the Scriptures, and thus perfect harmony with and loyalty to God's will. If so, suppose not only all Baptists, but all Pedobaptists, should get into perfect harmony with and loyalty to both the holy Scriptures and thus to God's will, would we not in a very few years, if not in a few months, be in the midst of the millennium, with the world actually converted to Christ? Doubtless we would. And may God grant that very soon such may be the fact, and the whole world thus entirely subdued to the Savior.

Thus much upon the world's spiritual conquest or conversion to Christ, which may God grant, for Jesus

Christ's sake, every one may read, and adopt in faith and embody in practice, and thus obtain and enjoy the great blessing God the Father, God the Son, and God the Holy Spirit have for the inhabitants of earth, and even, too, in this life. Amen.

THE END.

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